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THE

# NATIVE RACES OF THE INDIAN ARCHIPELAGO.

## PAPUANS.

WITH FIVE COLOURED PLATES AND TWO MAPS.

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THE

# NATIVE RACES

OF

# THE INDIAN ARCHIPELAGO.

# PAPUANS

BY GEORGE WINDSOR EARL M.R.A.S.

AUTHOR OF THE "EASTERN SEAS," &c.

WITH FIVE COLOURED PLATES AND TWO MAPS.

"Mirantur homines altitudines montium, ingentes fluctus maris, altissimos lapsus fluminum et oceani ambitum et gyros siderum—et relinquunt seipsos, nec mirantur."—ST. AUGUSTIN.

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# PREFACE.

The study of the Human Race, in its various phases, has become greatly extended since the late Dr. Prichard, the father of Ethnographical Science in this country, commenced his researches into the physical history of mankind. The inaugural essay of the young physician in the year 1808, was expanded into a large volume in 1813, and further researches, prosecuted without intermission during a long and active professional life, extended the work until it became one of the most valuable contributions to modern scientific literature of which any nation can boast. The importance of the science which the learned physiologist has the merit of introducing to this country, is daily becoming more appreciated. The archæologist finds in it a clue to mysteries connected with extinct nations, such as those which have been buried for ages under the sands of Egypt, Persia, or Central America; the philanthropist feels his sympathies enlarged as the habits and characteristics of untutored races become developed to his view; and even the statesman considers it necessary to refer to the pages of the ethnographer, that he may learn how collisions with the

native races of distant possessions, which but too often lead to desolating and expensive wars, may be best avoided;—and although it is not intended at present to enter very deeply into the subject of philology, students of that important branch of Ethnographical Science may find their labours materially lightened by the issue of a series, to which they can refer for information respecting the geographical position, and social peculiarities, of tribes whose dialects may be under examination.

AUGUST 25, 1853.

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the original, but in every other respect it must be considered as an accurate representation of a full-grown male Outanata. The instrument in his right hand is a heavy two-handed club, and that held over the head is one of the bamboo tubes from which the natives eject the smoke-like material which astonished Captain Cook and his companions. The practice is noticed at pages 33 to 40 . . . . . 47

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west coast of New Guinea, who was about nineteen years of age at the time it was taken. He is now residing at Singapore, and has lost much of the heavy appearance which is shown in the profile.—Fig. 6, Alkanara, a man of the Jalakuru tribe, between forty and fifty years of age, was well known at Port Essington, as he constantly resided near the settlement, and brought in almost daily supplies of fish and crabs, which he was very expert in taking.—Fig. 7, Olomiri, a native of Croker Island, was about forty years of age when his profile was taken.—Fig. 8, Neinmaal, a native of the south coast of the Cobourg Peninsula, about seventeen years of age, was for several years a domestic servant of the Storekeeper's assistant, and was remarkable for his attention to his duties, and for his fluency in the English language. He was exceedingly intelligent and well-conducted. Neinmaal was subsequently killed by his own tribe:—it is supposed from jealousy of the high estimation in which he was held by the Europeans.—Fig. 9, Manjerijo, commonly called "Bob," was a youth of the Port Essington tribe, also of great intelligence, but somewhat conceited. Captain the Hon. H. Keppel, in his interesting "Voyage of the 'Mæander,'" alludes to him as being remarkable for his skill in the English language, which he spoke without a foreign accent.—Figs. 10, 11, and 12, are women of Triton Bay, in New Guinea.—Fig. 13, Mynder, a woman of the Port Essington tribe, about twenty-five years of age.—Fig. 14, Ernologi, daughter of Olomiri (Fig. 7), a young woman of Croker Island.—Figs. 15 and 16, Almanaja and Mayapein, two young women of the south part of the Cobourg Peninsula.—Figs. 17 and 18, Manjawi and Monia, two children of the Port Essington tribe . . 188

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## WOOD ENGRAVINGS.

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# PAPUANS.

## CHAPTER I.

### GENERAL CHARACTERISTICS.

PECULIARITY OF THE HAIR—FEATURES—STATURE AND PROPORTIONS—MODES OF PERSONAL DISFIGUREMENT—PHYSICAL AND MENTAL CAPACITY—CHARACTER AND DISPOSITION—RESULTS OF FOREIGN INTERCOURSE ON THE WILD TRIBES.

SMALL tribes of the Papuan race, or, as they are sometimes called, Oriental Negroes, are very widely distributed among the islands of the Indian Archipelago; and New Guinea, the easternmost of the group, is supposed to be exclusively occupied by them. The Papuans have very few characteristics in common with the brown-coloured races of the Indian Islands, but their most striking peculiarity consists in their frizzled or woolly hair, which does not spread over the surface of the head, as is usual with the negroes of Africa, but grows in

small tufts, each of which keeps separate from the rest; and the hairs, if allowed to grow, twist round each other, and form spiral ringlets. Many of the tribes, more especially the mountaineers who hold intercourse with more civilized races, from whom they can procure cutting instruments, keep the hair closely cropped. The tufts then assume the form of little knobs, about the size of large peas, which give the head a singular but not altogether unpleasing appearance; for the regularity of these little knobs is so great, that the first idea which strikes a stranger is that they have been produced by means of a stamp; and the writer has every reason to believe that the hair of some tribes is naturally short, this knob-like appearance arising without the superfluous hair being cropped. Among the coast tribes of New Guinea, however, the spiral ringlets sometimes grow to the length of a foot, when they are either cut off close to the head, and made into wigs, by inserting the ends into skull-caps formed of matting; or the ringlets are opened out by the hand, and kept spread by the constant use of a sort of comb of bamboo with four or five long prongs. The hair then assumes a capacious, bushy appearance, which has caused the people who adopt the latter practice to be called "mop-headed Papuans." Some of the less known tribes plait the ringlets over the crown of the head, where they form a thick ridge.

All these practices seem to be adopted for the one purpose of obviating the inconvenience that must result from the ringlets falling over the face while hunting or fishing, without entailing the necessity of parting altogether with a personal adornment in which they take great

pride. The hair of the beard and whiskers, with which the Papuans are usually well supplied, also grows in little tufts similar to those of the head; and the same peculiarity is found in the hair with which the breasts and shoulders of the men are sometimes covered, but here the tufts are much farther apart than on the head or chin. This description of woolly or twisted hair is peculiar to the full-blooded Papuans. A comparatively slight mixture with the brown race removes the peculiarity, at least has done so in all cases that have come under the writer's observation. The hair of people of the mixed race, although thick and curly, covers the surface of the head like that of Europeans. The Malayan term for crisped or woolly hair is "rambut pua-pua." Hence the term "pua-pua," or "papua" (crisped), has come to be applied to the entire race; and certainly it deserves to be retained, as expressing their most striking peculiarity.

The features of the Papuans have a decided negro character: broad noses, thick and prominent lips, receding foreheads and chins, and that turbid colour of what should be the *white* of the eye, which is apt to give the countenance a sinister expression. Their natural complexion is almost universally a chocolate colour, sometimes closely approaching to black, but certainly some shades lighter than the deep black which is often met with among the negro tribes of Africa.

With regard to stature, a great difference is found to exist between distinct tribes, even in New Guinea, which has led to some confusion in the descriptions given by different travellers, who may each have seen only a single

tribe. On the south-west coast of New Guinea, within the space of a hundred miles, are to be found tribes whose general stature is at least equal to that of the finer races of Europeans, and others whose proportions are so small as almost to entitle them to the appellation of pygmies, while customs and characteristics generally so exactly correspond, as to preclude the supposition that these peculiarities can be other than accidental. It is difficult to account for this; but as the stout and stalwart Papuans are met with only among tribes who have maintained their independence, and who at the same time possess many of the agricultural and mechanical arts, while the pygmies are found only among the tribes that have been driven to the mountain fastnesses, or have fallen under the influence of more powerful races, we may conclude that their mode of life has much to do with this difference in point of stature.

The various tribes also differ much in their appearance. The more diminutive Papuans, who chiefly come under the notice of Europeans as slaves in the Moluccan settlements, are unprepossessing enough while in their native state, but when under good masters, the regularity and wholesome nature of their diet, coupled with their apparent utter forgetfulness of home and relatives, produce a roundness in their neat clean limbs, and a sprightliness of action, which is rarely met with among their more civilized neighbours of the brown race. On the other hand, the larger Papuans are more remarkable for strength than symmetry. They have broad shoulders and deep chests, but a deficiency is generally found about the lower extremities, splay feet and curved

shins being at least as common as among the negroes of Africa.

A singular custom of raising the skin in cicatrices, especially on the shoulders, breast, and thighs, prevails very generally among the Papuans. These cicatrices are formed by cutting the skin through with some sharp instrument in longitudinal stripes, and if on the shoulder or breast, white clay, or some other earthy substance, is rubbed into the wound, which causes the flesh below to rise, and the scarifications, when allowed to heal, assume the form of embossed cicatrices, often as large as the finger. The process by which the flesh is raised is perfectly inexplicable to an European, who would be thrown into fever by any one of the wounds which these strange people bear, two or three at a time, without complaining, but certainly not without suffering. The practice of boring the *septum* of the nose has also been generally observed among the wilder Papuans. In the first instance they wear a roll of plantain-leaf in the orifice, which, by its elasticity, enlarges the hole so much as to admit the thigh-bone of a large bird or some other ornament, which is worn extending across the face on all great occasions. The coast tribes of New Guinea, and of the islands lying immediately to the east, have a practice of filing or grinding the front teeth to points; and another singular custom is prevalent with some of the coast tribes of Papuans, that of destroying the colour of the hair, which is naturally black, by applications of burnt coral mixed with sea-water, and by preparations of wood-ashes in some instances, which gives the hair a light red or flaxen tinge. As the practice of pointing

the front teeth is also common among the natives of the Pagi Islands on the west coast of Sumatra, and the custom of discolouring the hair prevails among the natives of Timor-laut, Baba, and Sermattan, who are essentially members of the brown race in their general characteristics, some doubts may reasonably be entertained as to whether these are purely Papuan customs.

The Papuans, when placed in circumstances favourable for the development of their powers, are physically superior to the races of South-eastern Asia. Some of the New Guinea tribes would bear a comparison, in point of stature and proportions, with the races of Europe, were it not for the deficiency about the lower extremities which has been already noticed. Even the more diminutive mountain tribes are remarkable for energy and agility—qualities which have led to their being in great demand as slaves among their more civilized neighbours. With regard to mental capacity, also, they are certainly not inferior to the brown races; but their impatience of control while in an independent state utterly precludes that organization which would enable them to stand their ground against encroachment; and they invariably fall under the influence of the Malayans whenever the two races are brought into contact.

This want of organization renders it extremely unsafe for strangers to visit independent tribes, for although the majority may be peacefully inclined, some individuals among them are nearly certain to be turbulent, and inclined for mischief, if not restrained by their companions. The struggles that take place on these occa-

sions have come to be looked upon by their visitors as rather a favourable sign, from their indicating that no treachery is contemplated, which is sometimes the case when the natives are unanimous. The wilder tribes generally avoid all intercourse with strangers, if the party that appears among them is sufficiently great to cause alarm; but if it be small or unarmed, and the Papuans, as is too often the case, have had cause to regard strangers with hostile feelings, they assume a friendly appearance until an opportunity occurs, and then make a sudden and ferocious attack.

But the social characteristic which distinguishes them most from the brown races consists in the inextinguishable hatred they bear towards those who attempt to settle in their territory, and which is sometimes continued as long as a man of the tribe remains at large. This apparently untameable nature, when in an independent state, seems to have been the chief cause which has led to their utter extermination in all those islands of the Indian Archipelago that did not possess mountain fastnesses to which they could retire and lead a life similar to that of the Boschman of South Africa. This ferocity of character disappears, in a great measure, when individuals are removed to other countries, for the Papuan slaves, who are found in considerable numbers among the brown races of the Archipelago, are remarkable for a cheerful and obedient disposition, although they sometimes display an irritability of temper which requires careful management.

## CHAPTER II.

### NEW GUINEA. SOUTH COAST.

PAPUAN CHARACTER OF THE NEW GUINEA TRIBES—GEOGRAPHICAL SKETCH OF THE ISLAND—VISITS OF EARLY VOYAGERS—DUTCH EXPEDITION OF 1828—INTERVIEW WITH NATIVES OF DOURGA STRAIT—HOSTILE ENCOUNTER—CHARACTERISTICS OF THE DOURGA TRIBE—WEAPONS AND ORNAMENTS—AGILITY IN CLIMBING TREES—MANGROVE THICKETS—HABITATIONS—PAPUANS AND AUSTRALIANS—EXPEDITION OF LIEUTENANT KOOL TO DOURGA STRAIT IN 1835—INTERVIEW WITH A LARGE TRIBE OF FREDERICK-HENRY ISLAND.

NEW GUINEA, the great seat of the Papuan race, is 1,400 miles in extreme length, or nearly double that of Borneo; but its superficial area is probably less than that of the latter island (200,000 square geographical miles), as there is every reason to believe that the south coast of New Guinea, immediately opposite to the Gulf of Carpentaria in Australia, forms a deep indentation similar to the Great Bay on the north coast, there being a space of two degrees and a half of longitude in which the land has not yet been seen.*

* Of this unexplored space, 118 miles, or four-fifths of the whole, were taken possession of by proclamation, in the name of the

London & New York, H. Baillière 1853.

The names by which the island is known to Europeans and Asiatics, New Guinea and Tanna Papua, both distinctly refer to the leading peculiarity of the race by which the coasts are inhabited. The interior is still a *terra incognita*, but as a large proportion of the slaves who are exported to the Moluccas have been obtained by stealth or barter from the villages of the interior, and these are invariably pure Papuans in general characteristics, there is at present no reasonable prospect of any other race being found there. This point, however, so deeply interesting to the student of ethnography, must remain an open question until some traveller has penetrated the interior, an enterprise which, in the ordinary course of events, must be attempted before many years elapse.

The western peninsula of New Guinea consists of masses of elevated land, penetrated by deep salt-water inlets, and affording evidence of having been intensely disturbed by recent volcanic action. The most striking geographical feature of the great eastern peninsula consists in a back-bone of lofty mountains, which apparently extends throughout its length. Three remarkable table-topped mountains near the centre of the island, in the

King of Holland, in the year 1828. As the commanders of Her Majesty's ships employed in the surveying service are said to have general instructions not to interfere with coasts claimed by foreign powers, unless the interests of navigation absolutely require it, this in some degree accounts for the fact that so large a space of coast, within 600 miles of an European settlement that has been established more than three centuries, remains still unknown to civilized nations.

meridian of 138° E., were estimated by the officers of the Dutch corvette 'Triton' in 1828 to be upwards of 20,000 feet in elevation, and appeared to be covered with snow. And as the range has also been seen from the north coast of the island, at a point more than 200 miles distant from that of the 'Triton's' observations, their height cannot have been much over-estimated. All parts of the island hitherto visited are overspread by a gigantic vegetation, affording food and shelter to animals of singular development, of which the Babi-rusa, or many-tusked hog, the Tree-Kangaroo, the Bird-of-Paradise, and the gigantic Crowned-Pigeon, are only a few of the many varieties. Some marked peculiarities in the development of the human inhabitants may reasonably be expected under these circumstances, and certainly every succeeding voyager brings to light new and striking particulars concerning this singular race, which materially enhance the interest that civilized nations naturally take in the habits and characteristics of their savage brethren.

The coast tribes of the western peninsula of New Guinea have held commercial intercourse with Mohammedan inhabitants of the Moluccas for several centuries past; indeed, the Sultan of Tidore claims a sort of suzerainty over the trading ports of the coast, a claim which seems to be recognized by the Papuans, many of whom have become Mohammedans. And as several Malayan customs may have been introduced at the same time, the inhabitants of the western peninsula cannot be brought forward as exhibiting the Papuan race in its aboriginal condition. Indeed, the entire north coast of New Guinea seems to have been subjected to similar

influences in a certain degree, probably from its lying near the supposed course of the great Malayu-Polynesian migration. But the south and south-west coasts have been very rarely intruded on by visitors, European or Asiatic.

The early Dutch navigators, who followed the south-west coast on their way to explore the Great South Land, have left traces of their intercourse, which appears never to have been friendly, in the names they have given to the two principal rivers of the south-west coast, "Moordenaar," or murderer, and "Doodslaager," or slaughterer; and the experiences of Captain Cook, who touched on this coast in the 'Endeavour,' were only a little less unfavourable. Indeed, no record exists of friendly intercourse having been held by Europeans with natives of the south and south-west coasts until the year 1828, when the Dutch government, during one of those spurts of colonial activity which seem to attack western nations periodically, dispatched a large corvette, the 'Triton,' to this part of the coast, with a party of naturalists and draughtsmen to make observations, and a body of troops to form the garrison of a settlement. The strait which separates the south-west extreme of New Guinea from the main land was the first spot visited, and as the secluded tribe they met with on the shores of the strait had probably never before held intercourse with a strange people, I propose making some extracts from a narrative of the expedition by Lieutenant Modera,* one of those intelli-

* "Verhaal van eene Reize naar de Zuid-west Kust van Niew-Guinea, door J. Modera, Lieutenant ter Zee." Haarlem, 1830.

gent officers of whom the Dutch royal navy has latterly presented so many favourable examples. And it should be mentioned that the information furnished by the Dutch expeditions is particularly valuable, as they are always provided with interpreters well experienced in intercourse with the Papuans; and although they may sometimes be unable to hold a conversation with tribes hitherto unacquainted with strangers, still their general knowledge of Papuan customs prevents voyagers from falling into those errors which the most careful are liable to, if brought into communication with strange tribes without the assistance of persons acquainted with their general habits.

The 'Triton' entered the Dourga Strait, which lies in lat. 7° 28′ S., and long. 138° 58′ E., on the 21st of May, 1828; and after examining a creek without meeting with any other traces of people than foot-marks on the muddy banks, they were preparing to leave the spot, and proceed farther up the strait, when the natives made their appearance. But I prefer giving Mr. Modera's own account of the interview. "Scarcely, however, had we commenced getting up the anchor, when seven men were seen on the shore, who ran out into the water as far as they could, shouting loudly, and making all sorts of droll and uncouth gestures. Weighing anchor was deferred, and it was arranged that the Commissioner Van Delden should proceed towards the shore, sending the native interpreter in advance in a small canoe to open a communication with the natives. The Lieutenant Modera (the narrator) was ordered away with an armed boat to cover

them in case of need, and as the canoe could not be got ready speedily, the whole party, consisting of Mr. Van Delden and the native interpreter, Messrs. Macklot, Hugenholtz, Boers, and Van Raalten, embarked in his boat. All the gentlemen, as well as the boat's crew, were armed, and the muskets were loaded as the boat was proceeding towards the shore. When the boat had reached to within a musket-shot distance from them, the natives, who were armed with bows, arrows, and lances, commenced making singular gestures with their arms and legs. The native interpreter called out to them in a language partly composed of Ceramese, and partly of a dialect spoken by a Papuan tribe dwelling a little farther to the north, but his words were evidently quite unintelligible to them, as they only answered with loud and wild yells. We endeavoured, for a long time without success, to induce them to lay aside their weapons; but at length one of them was prevailed on to do so, and the others followed his example, on which we also laid down our arms, keeping them, however, at hand. We now slowly approached each other, and the interpreter, dipping his hand into the sea, sprinkled some of the water over the crown of the head, as a sign of peaceful intentions.* This they seemed to understand, for two of them immediately did the same, on which the interpreter jumped into the shallow water, and approached them with some looking-glasses and strings of beads, which were received with loud laughter and yells. They now began dancing

* This custom seems to be general among all the Papuan tribes, and in most cases their peaceful intentions may be depended upon after having entered into this silent compact.—G. W. E.

in the water, making the interpreter join, and the party was soon increased by other natives from the woods, who were attracted by the presents. Mr. Hugenholtz also jumped into the shallow water, and joined in the dance, and they soon became so friendly as to come close around the boat, indeed some of them were even induced to get in.

* * * *

"Their confidence rapidly increased; and they inspected and admired the European weapons, crying out repeatedly 'kakka,' 'kakka.' They bartered their weapons and ornaments with us for beads, looking-glasses, &c., and latterly, for pieces of cloth. Each present was received with dancing and yelling, which last was echoed from the woods by shouts in which women's voices were evidently mingled. The looking-glasses, which are generally so much admired by uncivilized people, were closely looked into at first, but subsequently were received with indifference. Pieces of cloth were the great objects of their desires. We repeatedly tried to persuade them to come on board, but they gave us to understand that they were afraid we should cut off their heads. When they asked us shortly afterwards for water to drink, we made signs to them that it was to be obtained on board; but they did not seem to have any inclination to go there to fetch it.

"One of our people, wishing to dress a native with a waistcoat, neckcloth, and a handkerchief for the head, he submitted to the process very willingly; and when his

toilet was completed, he drew the attention of his countrymen to the improvement in his appearance, which seemed to give very general satisfaction. They appeared to be more curious than thievishly-inclined. Everything was looked at and admired, but nothing was appropriated; nevertheless, we thought it best to keep a watchful eye over them. When one of them took up Lieutenant Modera's loaded pistol to examine it, the latter took it from him with a serious countenance, and laid it down again, exclaiming, 'taboo' (the South Sea Island term for 'prohibited'), and he did not attempt to take it up again.

"While all this was going on, they kept drawing the boat—unperceived as they thought—towards the beach, which determined us to return, as our stock of presents was exhausted, and there seemed no probability of our inducing any of them to go on board with us. Shortly before this Mr. Boers had ornamented a Papuan with a string of beads, who, upon receiving it, joined two of his countrymen that were standing a little distance off, with the arms that had been laid aside, and which they had been gradually getting together again; a proceeding we had observed, but trusting in the mutual confidence that had been established, we did not much heed it. At the moment in which we were setting off the boat to return on board, this man fixed an arrow in his bow, and took aim at Mr. Boers, who was sitting in the fore part of the boat, on which the latter turned aside to take up his gun, but before he could do so, he received the arrow in his left thigh, which knocked him over, shouting 'Fire! fire! I am hit!' as he fell. The order was scarcely

given before every one had hold of his arms (which, as already stated, were kept at hand), and a general discharge put the natives to flight, swimming and diving like ducks. Before they took to flight, however, they discharged several more arrows at our people, one of which struck Mr. Hugenholtz in the right knee, another hit a sailor in the leg, while a third pierced a sailor's hat, and remained sticking in it; and, lastly, a Javanese had the handkerchief shot off his head, but without receiving any personal injury. Four of the natives, in whom we had inspired so much confidence that they had come into the boat, sprang overboard in the greatest haste as soon as the attack commenced, before any of our people thought of securing them. The people of the 'Iris'—(the tender to the 'Triton') saw the natives, after the departure of the boat, drag three of their companions out of the water, so that they were probably killed, or severely wounded.

"After the natives had taken flight, the interpreter got out of the boat again to pick up the arrows and darts that had been thrown at us, at which we were not altogether pleased, for we wished to return without giving cause for farther hostilities, as the commander of the 'Triton' had given orders that 'we were not to use the arms except in case of the most urgent necessity;' but more especially on account of the wounded, as it was feared that the arrows might be poisoned.* Fortunately our fears were groundless;

* The use of poison to give greater effect to missiles does not seem to be known to the Papuans of New Guinea and the neighbouring islands, at least I have never heard a well-authenticated

nevertheless Mr. Hugenholtz suffered severely on account of his wound."*

This was a very unfortunate affair, which may lead to future bloodshed, as the relatives or descendants of the slain will think it necessary for their own character to make a disturbance, should they ever again have intercourse with strangers, although the bulk of the tribe may be peacefully inclined. From Mr. Modera's clear account of the transaction, it evidently arose from a misunderstanding on the part of the natives, who, seeing the boat shoving off with some of their companions still on board, naturally supposed that it was intended to carry them off. Nearly every uncivilized tribe of the Archipelago must some time or other have lost members of its small community, either by force or treachery, to support the detestable traffic in human flesh introduced by Mohammedans, and, until very recently, fostered by Christians; and the little experience these Papuans had of intercourse with strangers, scarcely enabled them to see the difference between civilized Europeans and the traders from Ceram and the Moluccas, who, it is to be feared, but too often complete their cargoes with the unfortunates they may capture, or entice on board, during their voyages along the Papuan coasts.

Mr. Modera's account of the personal characteristics of

account of their employing it. The practice seems to be confined to those aboriginal tribes who use, or have used the sumpitan, or blow-pipe; the little darts projected from this instrument being incapable of effecting the destruction of any animal larger than a sparrow without the aid of a powerful poison.—G. W. E.

* Modera, "Reize," &c., pp. 23—29.

this tribe is very full and complete. "Their stature is of the middle size, and they are not particularly strongly built. The colour of their skin is a light black, with a blueish tinge. The lips are tolerably thick, and the nose rather flat. Their appearance is generally sinister and always repulsive, which is not a little increased by the greasiness of their bodies, and by the ugly and dirty practice of besmearing the forehead, and the face under the nose and round the chin, with red clay or mud. Their features bear a considerable resemblance to those of the Arabians (*Arabieren*).* Nearly all of them had the lobe of the ear bored, and the slit was generally half a finger long. Whether this hole is enlarged by the weight of the ring, which I shall have to notice presently, or is cut to this size in the first instance, I did not ascertain.

"The hair of the head is crisp (*kort gekroesd*) like that of African negroes, and pitch-black in colour; one of the men wore it plaited as a tail, like those of the Chinese, and hanging down from the back of the head in the same manner. Some of them wore the hair in a small tress or braid at the crown of the head; while others again wore rushes round about the occiput, which were plaited firmly into the hair. They allow the hair of the beard and whiskers to grow; the former is crisp like that of the head.

* * * *

"The men went entirely naked, with the exception of

* The term "Arabieren" is commonly used by the Dutch to indicate negroes, and it has been probably applied in this sense on the present occasion.—G. W. E.

the lower part of the stomach, round which they wore a girdle or band five or six inches broad; some of these girdles were provided with a large shell so placed as to cover the centre of the stomach. This girdle is made of plaited rushes,* which fastens behind, and the ends hang down about a foot below the girdle. Every male wore this article of costume; but as regards ornaments, each one differed from his neighbour. Suffice to say that some wore arm bands or bracelets of plaited rattan, which were so tightly fixed round the muscle of the arm above the elbow, that to take them off it was necessary to smear the arm with mud, and to have the assistance of another person, to pull them off. Others had necklaces made of cord very neatly twisted; while others wore fringes over the breast made of the same material, the ends of which were provided with small oval pieces of wood. Many had ear-rings of plaited rattan, which some wore in the right and others in the left ear.

"From the above description we may picture to ourselves this race of people, with an offensive manner, their skins be-spattered with mud and of very ill savour, their bodies often covered with sores or sheets of scales; and it is not surprising that the general impression was that they were an ugly and repulsive people, especially when we also take into account their alternate shrill laugh and

* These girdles, as well as the sort of net which covers the occiput, are probably made from the leaf of the *Pandanus*, the cabbage-tree of the Australian colonists, an exceedingly durable material in general use among the Papuans for making mats and baskets. The latter are sometimes so closely woven as to hold liquids.—G. W. E.

piercing yell, which jarred on the ear like bad notes in music.

"Arrows, bows, and lances, or throwing-spears, were the only weapons we saw amongst them, and some of these we obtained from them by barter. The arrows and lances were of reed, with points of pinang-wood hardened in the fire.

* * * *

"On the afternoon of the day in which the encounter took place, the Naturalists, well armed, returned to the creek at high water, and saw a spectacle which was also witnessed by those on board with the aid of telescopes; namely, the trees full of natives of both sexes, who, with weapons on their backs, sprang from branch to branch like monkeys, making the same gestures as in the morning, and shouting and laughing in like manner, without our people being able to tempt them out of the trees by throwing presents towards them, so that they returned on board again.*

"On the morning of the 23rd, several well-armed natives made their appearance on the beach, dancing, shouting, and making the same gestures as on the preceding day. After them came a number of women and children, carrying in their hands branches of trees and, as we supposed, fruit also. They shouted to us as loud as they could, probably to invite us on shore; but we did not comply with their wishes, as we weighed towards noon, and beat up the strait to another anchorage."†

* See note at the end of the chapter.

† Modera, "Reize," &c., pp. 29—32.

P. Van Oort ad. Nat. del.

Madeley lith. 3 Wellington St. Strand.

INTERVIEW WITH NATIVES OF DOURGA STRAIT, NEW GUINEA.

London, R. Bentley, Publisher, & 26 Broadway, New York.

Mr. Modera's account of the monkey-like gambols in the trees may probably excite a smile of incredulity in the reader. Nevertheless, the fact of the Papuans being able to proceed with wonderful rapidity through the mangrove thickets which line the sea-shores, is well authenticated, and has been long known to those acquainted with the habits of the wilder tribes; but no British traveller, with the fate of Abyssinian Bruce before his eyes, would have ventured to promulgate such a statement, unless he could bring forward incontestible evidence to support it. The sea coasts of alluvial districts in tropical regions are invariably lined by belts of mangroves, which sometimes extend into the sea for miles beyond the level of high water; and in New Guinea, as well as on the northern coasts of Australia, the mangroves assume the character of forest trees about the upper parts, while the lower consist of a network of strong fibrous roots, which is absolutely impenetrable without the aid of an axe; and even then it is impossible to proceed unless the mud has sufficient consistency to support the weight of the body, which is rarely the case except at dead low-water. As the coast tribes, who derive their chief subsistence from the sea, have to cross this belt almost daily, they naturally prefer scrambling through the upper branches, which are strong enough to afford secure footing, while, at the same time, they intertwine with each other in so peculiar a manner, that, with a little practice, this singular mode of travelling can even be adopted by Europeans. Indeed, the writer, on more than one occasion, has seen a file of Marines, with muskets on their shoulders, steadily making their way over mangrove swamps in

this manner, although they certainly did not display the monkey-like agility that Mr. Modera has so graphically described.

Perhaps the pride of man may be wounded on finding how closely his species may approximate to that of the quadrumanes; but a little consideration will induce him to regard with admiration the wonderful adaptation of God's creatures to any circumstances under which they may be placed. It is a singular fact that, on the south-west coast of New Guinea, the kangaroo, apparently the least suited of all animals for the process of climbing, has adapted himself to the half-drowned nature of the country by becoming an inhabitant of the trees.*

The habitations of this strange people, which were probably situated on the firm land within the belt of mangroves that lined the shore, were not seen by their visitors; indeed, the only indication of fixed residences met with on the shores of the strait consisted in the ruins of two thatched sheds, which were found near the beach, about fifteen miles from the spot at which the interview took place, but which appeared to have been long abandoned. The remains of an old canoe, thirty feet long and two and a half feet wide, were discovered, half-buried in the mud, near the same spot, together with a quantity of oyster shells and cocoa-nut husks; but whether this had been a summer residence of the natives, or the encampment of a stray party of pearl-fishers from the more westerly islands, could not be ascertained.

* I saw a living specimen of this singular animal a few days ago in the gardens of the Royal Zoological Society of London.—G. W. E.

It seems probable that the natives themselves are only periodical visitors to the coast, perhaps during the season best suited for fishing, for Lieutenant Kolff, who discovered the strait two years before, saw no traces of inhabitants on its shores; indeed, the only people met with in the immediate neighbourhood were seen on the outer coast near Cape Valsche, where, as Mr. Kolff states, "while the boats were rowing as usual along the mud-bank, smoke was seen to arise from the shore, and on nearing the spot, a number of people were seen climbing up in the trees, who fled into the forest as the boats approached."*

Those who are acquainted with the characteristics of the aboriginal Australians, especially of those of the north coast, will at once perceive how closely Mr. Modera's description of these Papuans and their implements would apply to many Australian tribes, excepting only the bows (not the arrows, for they are pure Australian darts,) and the crisp hair; but, indeed, the latter feature is not uncommon among the tribes of Moreton Bay and the north-east coast. As Mr. Modera had never seen and perhaps heard little of the Australians before his voyage to New Guinea, and he is perfectly innocent of all ethnological theories, his evidence must be considered incontestible. These circumstances, coupled with the fact of his account having been published immediately after the return of the New Guinea expedition, have led me to prefer Mr. Modera's plain narrative to the more scientific pages of Temminck and Müller in

* "Voyage of the 'Dourga' to New Guinea and the Moluccas," p. 321, London, 1840.—*Translation.*

the Government Report of the Expedition. Those ethnologists who have been actively employed abroad in collecting materials, are very apt to adopt some particular race, with which they happen to be best acquainted, as a standard with which to compare all others that they meet with; and I feel that my long and intimate acquaintance with the aboriginal Australians has not left me altogether free from a similar influence. I shall, therefore, in the course of this work, insert the descriptions of intelligent travellers whose authenticity can be depended upon in preference to my own observations, whenever the personal characteristics of the native tribes are under review; as it fortunately happens that I have abundant materials at my disposal which will be as new to the English reader as my own contributions could be.

This strait was revisited in 1835 by Lieutenant Kool, with two schooners under his command, who was the first to pass through it. He named it the Prinses Marianne Strait, after a member of the Royal Family of the Netherlands; but as it had long been known by the name conferred upon it by Lieutenant Kolff, the first discoverer, that of Dourga (the name of his vessel), the latter has been generally retained in the charts of these parts. An abstract of Lieutenant Kool's report is given by Dr. Müller, and as it contains some important information concerning the natives, who were found to be in possession of numbers of canoes, it will be necessary to extract it in order to give all the information extant concerning the south-western tribes of New Guinea. No record exists of the strait having been visited by an European vessel since the voyage of Lieutenant Kool.

"During the three days in which Lieutenant Kool lay at anchor under the south point of the northern entrance of the strait, no natives were observed, although smoke was seen to arise here and there in the forest. On the 1st of May both vessels entered the strait, and anchored towards evening under a point of land on the north shore, a good distance within the strait. On the following morning the cable of the 'Sireen' parted, and the strong tide having set her upon the bank at low water, the remainder of the day was spent in getting her afloat and in recovering the lost anchor. While they were thus busily employed, four natives made their appearance on the adjacent point, but no sooner was an attempt made to approach them in a boat, than they took flight into the forest. Shortly afterwards, two canoes with twenty-five to thirty men in them, were seen near the opposite coast, and Lieutenants Kool and Banse crossed over towards them; but as the boat approached, the savages retired, and landing on the shore, they stood, with their bows strung and arrows prepared, in a posture of defiance. Mr. Kool placed some knives and some basins filled with tobacco on the beach, which were eagerly caught up with loud shouts as soon as the boat had retired. An attempt was again made to approach them, but they retired as before, and all the attempts of the officers to obtain a close communication with them were unsuccessful; their object being rendered the more difficult by the inability of the Ceramese interpreter to understand the language of these wild bushmen. In the afternoon, a canoe with five natives approached close to the 'Postillion,' and the commander showed them cloth

and other presents in order to induce them to come on board. When it was found that they were not to be attracted by these means, a boat was sent towards them, but as soon as they observed its approach they paddled with all speed to the shore. On the morning of the 3rd of May, about twenty-five canoes, each manned with from six to ten natives, approached from the opposite shore of the strait, and directed their course towards the boats, which were then engaged in raising the lost anchor, and an armed boat was sent for their protection, as the savages, with their bows and arrows, were not to be trusted. Their appearance was all the less favourable from the party-coloured painting of their faces and bodies, for which red, yellow, and even black colours were employed; and from the large lappets of the ears, some of which hung down upon the shoulders, and were provided with all sorts of ornaments, as shells, wood, &c., and some of them had even the teeth of animals stuck through them. Some presents were distributed among them, for which they gave cocoa-nuts in exchange. Although they showed no signs of enmity, yet by way of precaution, a blank shot *(eene los schot)* was fired from time to time in order to intimidate them, and to withhold them as much as possible from improper conduct. They took a great deal of trouble in endeavouring to entice the crew of the boats on shore, but appeared by no means anxious to visit the vessels. When the anchor was raised, and the boats returned on board, the canoes all paddled to the shore, where they again collected together. The commanders of the two vessels, hoping to obtain some information concerning the

country, followed them with two armed boats, and as soon as the latter approached the shore, a number of natives ran to meet them, and seizing the sides of the boats attempted to drag them up the beach, which the boats' crew, by signs, endeavoured to prevent. At the same moment, one of the savages drew Lieutenant Banse's sword from the scabbard, while another seized fast hold of the butt of a musket. These freedoms awakened distrust in the officers, and warned them to take measures of resistance in time. The muskets were presented at the savages, the result of which was that they let go the boats and every other object they had seized, and retreated with precipitation. The officers also retired to their vessels. In the afternoon, when the vessels got under weigh, the canoes all recrossed the strait, and followed the vessels along the coast. They were soon afterwards joined by others, so that altogether the number of the natives must have amounted to five hundred. They made all sorts of gestures, while now and then a canoe separated from the others and approached the vessels to reconnoitre. For this reason, and also on account of the great number of the savages, the precaution was taken of loading some of the guns with grape-shot, in order to be prepared against the possibility of any attack during the night. They did not venture to do so, however, and on the following morning all the savages had disappeared, and no natives were subsequently seen from either of the vessels. During the remainder of the passage through the strait to the southern entrance, no more smoke was seen rising above the forest. A few ruined huts here and there, as miserable in appearance as the people themselves, was all that was observed

subsequently. Neither women nor children were seen by the officers."*

NOTE.—The following account of the interview with the natives in the trees, described at page 20, is extracted from Dr. S. Müller's "Bijdragen tot de Kennis van Nieuw Guinea," which forms part of the great national work entitled "Verhandeling over de Natuurlijke Geschiedenis der Nederlansch Overzeesche Bezittingen," which was published during the years 1839—1844, by order of the King of the Netherlands:

"Until four o'clock in the afternoon we saw nothing more of the savages. At that hour, however, we thought we perceived an agitation in the high forest, and shortly afterwards we actually saw several men clambering about in the tops of the trees, and peeping out through the leaves and branches, now here, and now there. It was just high water, and as far as we could perceive the surface of the ground was entirely submerged. Excited by curiosity, and anxious to know what impression the encounter of the morning had made upon the natives, Messrs. Macklot, Van Delden, Van Oort, and I, went towards them in a boat. As we approached the shore, we observed that the trees were full of natives. They made a terrible disturbance, sprang about, beckoned, nodded, and gave us to understand by a hundred other motions and gestures that they wished us to land. Our Ceramese interpreter, on his part, was equally active and noisy in inviting them to come to us, for which purpose he showed them white calico, strings of beads, and similar presents. Several of them clambered down from the trees, and advanced beyond the forest with green branches in their hands, the water reaching to their armpits, and sometimes even to their necks. The beckoning and waving of the branches, and the loud yelping cries of 'kaka, kaka,' 'djewa, djewa,' 'njicuba, njicuba,' &c., were without end. They all yelled in a different key, and strove to outvie each other in the shrillness of their voices, and extravagance of their gestures. Their party-coloured countenances and bewildered

* "Bijdragen tot de Kennis van Nieuw Guinea," p. 42.

hair were displayed very distinctly. The shallowness of the water preventing us from approaching close up to the shore, we were obliged to be satisfied with an inspection from a short distance. Mr. Van Oort profited by this opportunity of making a sketch of the singular scene, of which we have given a life-like representation (eene aanschouwelijke voorstelling) in Plate IV. [Plate III of this work is a very accurate copy.] After tarrying for about half an hour, we proceeded westward towards the mouth of the creek, the savages following us, clambering through the upper branches of the trees, and over the roots of the mangrove trunks, even like great monkeys, with their naked and dark-coloured bodies. The fall of night obliged us, whether willing or unwilling, to return on board." —"Bijdragen tot de Kennis van Nieuw Guinea," p. 41.

# CHAPTER III.

## NEW GUINEA. SOUTH-WEST COAST.

CAPTAIN COOK'S INTERVIEW WITH THE PAPUANS IN 1770—LIEUTENANT KOLFF'S VISIT TO THE SAME SPOT IN 1828—HIS INTERVIEW WITH THE NATIVES—ICHTHYOSIS—SINGULAR PRACTICE OF EJECTING A SMOKE-LIKE MATERIAL FROM BAMBOO TUBES — LIEUTENANT MODERA'S ACCOUNT OF THE PRACTICE—DR. MULLER'S EXPLANATION—LOCAL CHARACTER OF THE PRACTICE—PROGRESS OF THE DUTCH EXPEDITION OF 1838 ALONG THE COAST—MEET A PAPUAN FLOTILLA —PRACTICE OF STANDING WHILE PADDLING THEIR PRAHUS—INTERVIEW WITH THE NATIVES—FRIENDLY INTERCOURSE ESTABLISHED—TRADING PROPENSITIES OF THE PAPUANS—CEREMONIAL VISIT OF THE PAPUAN CHIEF ABRAUW—AFFECTION OF THE NATIVES TOWARDS THEIR CHIEF—ARISTOCRATIC COOLNESS OF THE NATIVES—FRIENDLY CONDUCT TOWARDS THE DUTCH—CHARACTERISTICS OF THE OUTANATAS—ICHTHYOSIS—BORING THE SEPTUM OF THE NOSE, AND POINTING THE TEETH—DRESS AND ORNAMENTS—CHARACTERISTICS OF THE FEMALES—A MOTHER AND CHILD—DISPOSITION AND CHARACTER OF THE OUTANATAS—ARMS AND IMPLEMENTS—CANOES—HABITATIONS—DOMESTIC ANIMALS—FOOD—FRUITS AND VEGETABLES—DOUBTS AS TO WHETHER THE OUTANATAS ARE A COAST OR INLAND TRIBE—PAPUAN FLOTILLAS—EXPEDITION PROCEEDS TOWARDS TRITON BAY—A PAPUAN PARADISE—THE SETTLEMENT

FOUNDED—MOHAMMEDAN INFLUENCES ON THE NATIVES—THEIR GENERAL CHARACTERISTICS—FOREIGN INTERCOURSE—MARAUDERS OF ONIN—THE SLAVE-TRADE—COMMERCE—GENERAL VIEW OF THE NATIVES OF THE WEST COAST OF NEW GUINEA—THE ALFOEREN, OR MOUNTAINEERS—ORIGIN OF THE TERM "ARAFURAS."

THE tribes noticed in the preceding chapter are the most uncouth in appearance of any that have yet been encountered by Europeans in New Guinea. The circumstances under which Lieutenant Modera's interview took place, with well-grounded cause for suspicion on both sides, were certainly unfavourable to the development of any pleasing characteristics on the part of the natives, which a more unrestrained intercourse might have brought to light; and it must also be taken into consideration that they were met with away from their homes, apparently on a hunting or fishing excursion. The belt of mangrove-trees must be crossed, and their habitations on the firm land visited, before a judgment can be pronounced as to their social condition. The fact of their protecting, and perhaps planting the cocoa-nut-tree, shows that they have made the first great step out of the savage state, so that upon this point they are incomparably in advance of the Australian aborigines.

The spot visited in 1770 by Captain Cook, who was the sole authority respecting the natives of the south-west coast of New Guinea until the publication of Lieutenant Kolff's narrative in 1828, is apparently the permanent residence of a tribe, as a village was found by the latter officer near the same spot more than fifty years afterwards. The striking peculiarities in the customs of the native tribe described by our ablest of navigators, have excited

so much curiosity, that the portion of his narrative which treats of his interview with them is given below in a note.* The village lies about sixty miles to the north of the entrance of Dourga Strait, in lat. 6° 15′ S.

* "On the 3rd of September, 1770, at daybreak we saw the land extending from N. by E. to S. E., at about four leagues distance, and we then kept standing in for it with a fresh gale at E.S.E. and E. by S. till nine o'clock, when being within three or four miles of it, and in three fathom water, we brought to. The pinnace being hoisted out, I set off from the ship with the boat's crew, accompanied by Mr. Banks; who also took his servant, and Dr. Solander, being in all twelve persons well armed; we rowed directly towards the shore, but the water was so shallow that we could not reach it by about two hundred yards. We waded, however, the rest of the way, having left two of the seamen to take care of the boat.

* "Hitherto we had seen no sign of inhabitants at this place, but as soon as we got ashore we discovered the prints of human feet, which could not long have been impressed upon the mud, as they were below high water mark; we therefore concluded that the people were at no great distance, and as a thick wood came down within a hundred yards of the water, we thought it necessary to proceed with caution, lest we should fall into an ambuscade, and our retreat to the boat be cut off. We walked along the skirts of the wood, and at the distance of about two hundred yards from the place where we landed, we came to a grove of cocoa-nut-trees, which stood upon the banks of a little brook of brackish water. The trees were of a small growth, but well hung with fruit; and near them was a shed, or hut, which had been covered with their leaves, though most of them were now fallen off; about the hut lay a great number of the shells of the fruit, some of which appeared to be just fresh from the tree. We looked at the fruit very wistfully, but not thinking it safe to climb, we were obliged to leave it without tasting a single nut.

"At a little distance from this place we found plantains, and a bread-fruit-tree, but it had nothing upon it; and having now ad-

Lieutenant Kolff was equally unsuccessful with Captain Cook in opening a friendly intercourse with the inhabi-

vanced about a quarter of a mile from the boat, three Indians rushed out of the wood with a hideous shout, at about the distance of a hundred yards; and as they ran towards us, the foremost threw something out of his hand, which flew on one side of him, and burnt exactly like gunpowder, but made no report; the other two instantly threw their lances at us, and as no time was now to be lost we discharged our pieces, which were loaded with small shot. It is probable that they did not feel the shot, for though they halted a moment they did not retreat, and a third dart was thrown at us. As we thought their farther approach might be prevented with less risk of life, than it would cost to defend ourselves against their attack if they should come nearer, we loaded our pieces with ball and fired a second time. By this discharge it is probable that some of them were wounded, yet we had the satisfaction to see that they all ran away with great agility.

"As I was not disposed forcibly to invade this country, either to gratify our appetites or our curiosity, and perceived that nothing was to be done upon friendly terms, we improved this interval, in which the destruction of the natives was no longer necessary to our own defence, and with all expedition returned towards our boat. As we were advancing along the shore, we perceived that the two men on board made signals that more Indians were coming down, and before we got into the water we saw several of them coming round a point at a distance of about five hundred yards. It is probable that they had met with the three who first attacked us, for as soon as they saw us they halted, and seemed to wait till their main body should come up. We entered the water, and waded towards the boat, and they remained at their station without giving us any interruption.

"As soon as we were aboard we rowed abreast of them, and their number then appeared to be between sixty and a hundred. We took a view of them at our leisure; they made much the same appearance as the New Hollanders, being nearly of the same stature,

tants of this village. The narrative of his voyage through the Moluccan Archipelago and along the south-west coast of New Guinea, which appeared in 1828, was translated by the writer during the passage from England of Her Majesty's ships 'Alligator' and 'Britomart' to form the

and having their hair short-cropped; like them also they were all stark naked, but we thought the colour of their skin was not quite so dark; this, however, might perhaps be merely the effect of their not being quite so dirty. All this while they were shouting defiance, and letting off their fires by four or five at a time. What these fires were, or for what purpose intended, we could not imagine; those who discharged them had in their hands a short piece of stick—possibly a hollow cane—which they swung sideways from them, and we immediately saw fire and smoke, exactly resembling those of a musket, and of no longer duration. This wonderful phenomenon was observed from the ship, and the deception was so great that the people on board thought they had fire-arms; and in the boat, if we had not been so near as that we must have heard the report, we should have thought they had been firing volleys.

"After we had looked at them attentively some time, without taking any notice of their flashing and vociferation, we fired some muskets over their heads; upon hearing the balls rattle among the trees they walked leisurely away, and we returned to the ship. Upon examining the weapons they had thrown at us we found them to be light darts, about four feet long, very ill-made, of a reed or bamboo-cane, and pointed with hard wood, in which there were many barbs. These were discharged with great force, for though we were at sixty yards distance they went beyond us, but in what manner we could not exactly see; possibly they might be shot with a bow, but we saw no bows among them when we surveyed them from the boat, and we were in general of opinion that they were thrown with a stick, in the manner practised by the New Hollanders." — "Captain Cook's First Voyage," book III, chapter VII.

settlement at Port Essington, and was published in this country in 1840; but as its circulation has not been very extensive, and no subsequent visit to this spot has been recorded, Lieutenant Kolff's account of his interview with this un-named tribe may be new to the reader.

"On the 13th (May, 1826), being between the parallels of 6° and 6° 30′ S., we were enabled to near the land; and seeing smoke arise to the northward of us, we stood towards it, and shortly perceived a number of small houses on the sandy beach, off which we came to anchor in three fathoms, about four miles distant from the shore. A number of men were running to and fro on the beach, and I lowered one of the boats down for the purpose of communicating with them. Several small prahus, containing seven or eight men each, now came towards the vessel, and having approached to within musket-shot, turned back towards the shore. With a view to give them confidence, I sent the crew down below, and caused the pilots and interpreters to call out to them: but their answers were unintelligible. Seeing that they were afraid to come on board, I sent one of the interpreters with six native seamen in the boat, unarmed, with a view to conciliate them by presents of tobacco, &c., which were shown to them and then launched towards them on a plank.

"Our endeavours, however, were unsuccessful, for they were as much afraid of the boat as of the brig, and retreated on its approach. I therefore called the boat on board again, on which the natives remained quiet for some time, until the number of their prahus increased to twelve, when they suddenly rowed towards the brig with

a loud shout, stopping, however, when still at a little distance. I again showed them the presents, and called to them in the Papuan language, but with the same result as before. I then again sent the boat towards them, without the interpreter being able to get near; and it had no sooner commenced returning than the natives followed with loud cries, taking up their bows and arrows, but stopping short when the people in the boat ceased rowing. This mode of proceeding continued for some time, and at length, seeing that the natives had their bows strung ready for attack, I fired a blank cartridge towards them, on which they all threw themselves flat on their faces for a few moments, and then paddled away for the shore with all their might.

"These people appeared to be of large stature, with jet-black skins, and curled hair. They went entirely naked, and no scarifying of the skin, or other mode of ornamenting, was visible on their persons. In two of the prahus I remarked several men whose skins were of a whitish colour. They appeared to be chiefly young men, not one among them being advanced in years. Two of the oldest-looking wore the skins of animals.

"While the prahus were pulling towards shore, a man stood up in one of them, with a thick bamboo in his hand, out of which he threw something that appeared to me to be ashes. When the boat approached them they also threw water up in the air, and showed their teeth like enraged dogs. My interpreter assured me that these people were so inhuman as to devour their prisoners taken in war, which appeared probable enough, if we may judge from the above grimaces.

"The huts of these negroes, which are scattered along the beach, are low and open on all sides: the soil around the village was white sand, on which numbers of large trees grew, many *casuarinas* being among them. A small river ran into a bay immediately opposite to our anchorage. On going on shore we were as unsuccessful as on the water, in our attempts to communicate with these shy people, as they always fled on our approach, and climbed into the trees at a distance. To judge from the number of houses and men that we saw, the coast hereabouts must be very populous. We saw at a distance some other houses, which appeared to be much larger than those on the beach. Some bones, probably those of buffaloes, were met with, but not the least trace of agriculture, arts, or civilization. I was sorry, nevertheless, at not being able to communicate with the natives, and the next morning I continued my voyage, it being tolerably certain that all endeavours to make friends with them would be fruitless."*

The people described by Mr. Kolff as having "whitish" skins, were probably afflicted with ichthyosis, a disease which gives the skin a leprous, scaly appearance, and is very prevalent among all the coast tribes of the Archipelago; but it is more striking among the Papuans, owing to the little clothing they wear, and the contrast which the diseased parts present to the natural dark colour of the skin. Mr. Kolff also notices the practice which attracted the attention of Captain Cook and his companions, and led them at first to suppose that the

* "Voyage of the 'Dourga,'" &c., p. 323 *et seq.*

natives of this part of New Guinea were in possession of fire-arms. As the curiosity excited by Captain Cook's account of his short visit to this neighbourhood has never yet been satisfied, it will be necessary to extract at length the evidence given by the Dutch voyagers respecting this practice. It was first observed by the officers of the 'Triton' on a part of the coast about eighty miles to the north-west of the village seen by Captain Cook and Lieutenant Kolff, where the natives were very numerous; but so shy, that after many attempts it was found impossible to open a communication with them. Mr. Modera's account of the practice is as follows:

"Several men were seen standing on the beach, waving a short piece of bamboo, out of which there issued each time something like smoke, but without fire being observed. The interpreter said (and it subsequently proved to be the case on our having opportunities of handling them) that they had a mixture of lime, ashes, and sand, which they threw out above them in order to show where they were (*om zich te doen verkennen.*")*

Dr. Müller's account is more full, but scarcely more satisfactory. After noticing Captain Cook's narrative of his interview with the natives, and Captain Hunter's suggestions as to the material used, he says: "We observed this practice among the coast inhabitants, met with between the meridians of 136° and 137° E.; and Captain Cook as well as Lieutenant Kolff witnessed it a degree and a half further to the eastward. However, we never observed it in use among the natives of Prinses-

* "Reize," &c., p. 51.

Marianne (Dourga) Strait, nor among the inhabitants of Lobo (the district in which Triton Bay is situated), and the neighbourhood. It was the opinion of our interpreters that the custom was adopted chiefly for purposes of mutual recognition between parties at a distance from each other (*om zich onderling op eenigen afstand te doen verkennen*). It should also be noticed that, according to the best of our observation, it was used when they met strangers with friendly intentions, as well as when they wished to show open enmity, or when they took to flight from mistrust. The interpreter, Patty Barombang, was under the impression that a sidelong or horizontal projection of the composition showed pacific intentions; but that when thrown upwards in the air it indicated a challenge, or an intention to resist. It also appeared to us by no means improbable that this tube may be used as a sort of weapon for throwing a pain-creating dust into the eyes of enemies."*

The interpreter's suggestion, as to a sidelong projection indicating pacific intentions, does not agree with Captain Cook's experience. The custom itself is evidently of a local character, as it has never been observed elsewhere in New Guinea. Possibly it may have originated in a rude attempt of a peculiarly imitative people, to produce something resembling the discharges of musketry from which they had suffered at the hands of the earlier European navigators.

The south-west coast of New Guinea, between the Dourga Strait and the Outanata River, must be well-

* "Bijdragen tot de Kennis van Nieuw Guinea," p. 55.

peopled, for during the progress of the 'Triton' numbers of the natives were seen either running to and fro on the beach, making demonstrations with their bamboo tubes, or paddling about in canoes: but always keeping at too great a distance from the ship, or from the boats that were sent to meet them, to permit of close intercourse; every attempt to get near them, being followed by immediate flight on the part of the Papuans, whose curiosity, however, prompted them to return towards the vessels the moment that pursuit was discontinued. It was not until the Expedition approached the Outanata River, which lies 250 miles to the north-west of Dourga Strait, that a closer intercourse was established; and then the natives came alongside the 'Triton' with a boldness and confidence that presented a remarkable contrast to the timid shyness of their predecessors. But we must quote Mr. Modera's own description of this interesting event;—

"At break of day on the 9th of June, we saw a number of prahus following the schooner, each of which contained from five to twelve natives, who paddled standing,* like those we had seen on the 6th. Lieutenant Tullekens went towards them with an armed boat, in

* The practice of standing up to paddle their canoes is repeatedly noticed by Lieutenants Kolff and Modera, and it seems to be general throughout the coasts of New Guinea. The brown-coloured natives of the Archipelago all sit, or "squat," while paddling their canoes, excepting the Badju Laut, or Sea Gypsies, who stand, like the Papuans, and give as a reason for this proceeding, the superior facilities it affords them of seeing turtle, and of chasing them when discovered.—G. W. E.

which Mr. Van Delden and an interpreter were also embarked, in order to open a communication; on which the natives advanced to meet the boat, and immediately afterwards two of their prahus came alongside the 'Triton,' and put a couple of natives on board, who came up the ship's side with great confidence, making signs that they wanted some cloth, a few pieces of which were given to them. The boat which had been dispatched to meet the prahus, returned to the ship soon afterwards, with four of the natives sitting very comfortably in it, and the prahus following; but all of a sudden, and without any apparent cause, the two prahus that were alongside started away from the ship, and the four natives in the boat jumped overboard, and swam to their prahus, which then pulled towards the schooner, the latter vessel being at some distance from the 'Triton,' and out of reach of her guns. The commander of the 'Triton' thinking that a plan had been formed to cut off the schooner, sent Lieutenants Tjassens and Modera with the barge and pinnace, fully manned and armed, to her assistance: but fortunately this was not required, for the prahus kept at a distance behind the schooner; and although the natives were armed, and far exceeded in numbers the united crews of the schooner and the two boats, they appeared to have no hostile intentions. At length one of the prahus rowed slowly and cautiously alongside the 'Triton,' and at the same time several others approached the schooner, and commenced bartering away their weapons to the crew. A breeze springing up soon afterwards, enabled the 'Iris' to make sail and join the 'Triton.' Both vessels now proceeded

together, accompanied by the prahus, which visited each vessel alternately."*.

A friendly intercourse was now established, which continued uninterrupted during the twelve days' stay of the Expedition in this neighbourhood, and afforded the officers a very favourable opportunity of acquiring information concerning one of the most powerful tribes yet encountered on the coasts of New Guinea, whether as regards numbers or individual proportions. Mr. Modera's account of this tribe will be read with the greatest interest by the philanthropist as well as by the scientific ethnographer, as it will enable them to realise the statements of Valentyn, and other old historians, respecting the former power of the Papuans. The flotilla of light prahus met with on this occasion, many miles distant from the spot inhabited by the tribe, was evidently fitted out for some warlike purpose—possibly to decide a dispute with some neighbouring village; but the natives were evidently well-disposed towards the European strangers; and the decks of the vessels are described by Mr. Modera as having been like a fair during the latter part of the day on which they were first met with, owing to the brisk trade that was carried on: the natives exchanging their bows, arrows, spears, war-clubs, paddles, and personal ornaments, for pieces of cloth, knives, empty bottles, looking-glasses and beads; the two latter articles, however, being in no great demand.

Soon after sunset, the ship and the schooner anchored

* "Reize naar de zuid-west Kust van Nieuw Guinea," p. 61.

for the night off the coast, being still thirty miles short of the Outanata River, which the commander of the Expedition had now determined to visit. Soon after sunset, all the natives left the vessels, and pulled towards the shore; but on the following morning they returned, bringing the head chief with them, who, however, had probably been present during the previous interview, but had thought fit to preserve his *incognito*, until an opportunity occurred for consultation with the other chiefs respecting future proceedings.

In the following description of the tribe, which was first made known to the world through the medium of Lieutenant Modera's publication, his clear narrative will be quoted at length where the information connected with the natives is unmixed with hydrographical details, to which, as one of the surveying officers of the Expedition, his attention appears to have been more especially directed. The first extract describes the interview which took place on the occasion of the ceremonial visit of the Papuan chief, and which seems to have led the Dutch authorities to determine on fixing their new settlement within his territories, in the event of a convenient port being met with.

"On the morning of the 10th of June, a number of canoes again visited the schooner; and soon afterwards the commander, Mr. Bastiaanse, repaired on board the 'Triton,' bringing with him a Papuan, clad in a Malayan *kabaya*, or loose coat, and with a handkerchief tied round the head, from the folds of which he produced a written paper, and submitted it to Captain Steenboon for perusal. It proved to be nothing more than a charm

(perhaps a sentence from the Koran), written in the Malayan character, and which had probably been given him by a Mohammedan priest from Ceram; for according to the account of the native interpreter who translated it, the people of Ceram carry on a trade with the Outanata River, a fact which was afterwards confirmed by our being shown the houses in which the traders reside during their stay upon the coast. Our new friend called himself Abrauw (*anglice*, Abraham), and was well acquainted with our native interpreter, as was evident from the joy he displayed on recognising him. The interpreter had often spoken of an 'Abrauw' and a 'Makaai' as chiefs of the Outanata, and the latter we became acquainted with subsequently.

"Abrauw, according to his own account, was the chief of all the Papuans who had visited us on the preceding day. The Commander and the Commissioner took him into the cabin to hold a conference, and they were able to get on very well, for although the native interpreter was only slightly acquainted with the Papuan language, Abrauw, from having personally visited Ceram, and held long intercourse with the traders, was well acquainted with the Ceram dialect, the mother tongue of the interpreter.* During the audience, which lasted for some time, his people showed great uneasiness, shouting repeatedly 'Abrauw!' as loud as they could, so that his sable Majesty was obliged now and then to show himself

* The dialects of Ceram differ materially from the Malayan, but the interpreters are also acquainted with the latter language, which, as the *Lingua Franca* of the Archipelago, is acquired by all Europeans who become residents there.—G. W. E.

at the stern windows to his naked, but apparently faithful, subjects.

"On his departure, he left five of his people with us to point out the mouth of the river, and promised to return in the afternoon with refreshments. He left us with his hands full of presents, which he had received right and left, and all his people followed, with the exception of the five pilots above-mentioned. The latter were also well supplied with presents, and we were enabled to hold full communication with them by means of the native interpreter. The effect of fire-arms was not altogether unknown to them, for when we informed them that we were going to fire, but that they must not be afraid, they willingly consented, and showed by signs that when the Ceramese fired from their prahus, they were in the habit of diving under water. However, a blank cartridge, fired from a musket, startled them a little, but they afterwards burst out into a shout of laughter."*

The natives were also astonished by a display of European skill in breaking bottles suspended under the yard-arm with musket-shots, by the ticking of a watch, and other modes in which Europeans delight in showing their superiority over their savage friends; but Mr. Modera rather *naïvely* expresses his own surprise at the imperturbable coolness of Abrauw and two minor chiefs who came on board in the afternoon, and who seem to have rivalled more civilized aristocrats in their determination not to be astonished at anything that they saw or heard.

* "Reize," &c., p. 63.

"Nothing excited our wonder more than that they should have shown so little curiosity or surprise at the things they saw on board, which were perfectly new to them, not the least of which must have been the white faces of the Europeans. One would suppose from this that they had seen European ships before; but during our stay here we could not discover the slightest grounds for such a supposition."*

The Expedition remained ten days off the mouth of the Outanata River, taking on board fresh water and firewood (in which they were cordially assisted by the inhabitants), and in examining the banks of the river with a view to the formation of a settlement. The river proved to be a noble stream, with depth of water in its bed sufficient to float the largest ship; but unfortunately a bar of sand extended across the mouth, which even small vessels would find difficulty in passing at all seasons. Had the case been otherwise, the settlement which it was the object of the Expedition to form, would probably have become permanent, for the desire of the native chief to see such an establishment made in his territory could not be doubted, and he evidently had sufficient control over his people to restrain those fitful outbreaks of individuals that have hitherto proved fatal to every European settlement formed among the Papuans. The river afforded easy access to the interior, and the natural productions of its banks would alone have been sufficient to support a foreign commerce. But we must return to Mr. Modera's description of this interesting tribe, which

* "Reize," &c., p. 67.

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G. Van Raalten ad. nat. del. Lindley sculp. 3 Wellington St. Strand.

OUTANATA. NEW GUINEA.

London. H. Bailliere Publisher & at 290 Broadway New York.

is so full of valuable information as to satisfy every inquiry as to personal characteristics:

"They are generally above the middle stature; indeed, many among them must be considered as large-sized men. They are all well made and muscular. Their colour is dark brown (*donker-bruin*), over which sometimes lies a blueish gloss (*blaauwachtige gloed*).* Some of them have an ugly-looking disease of the skin, by means of which the entire surface of the body and limbs is rendered scaly. They had all a most agreeable smell about them, which, however, was much deteriorated by the loathsome habit of plastering the body with sand and mud. Their hair is crisp and woolly (*kort gekruld en wollig*), and they wear it very cleverly plaited from the forehead over the crown of the head to the occiput. They have small and dark-coloured eyes, and long and drooping (*nederhangenden*) noses, the septum of which was almost invariably pierced to carry an ornament consisting of pieces of stick, bone, or hog's tusks. The mouth is large, and provided with lily-white (*spierwitte*) teeth, which are sometimes sharpened to points. The lips are tolerably thick. Their features bear a general resemblance to those of Arabians,† a peculiarity which

* This peculiarity is often noticed in descriptions of Papuans, more especially those of the Pacific, and I have therefore made it a subject of close inquiry. As it is never met with among the Papuan slaves of the Archipelago, I had been led to attribute it to some artificial process, and the result of every inquiry has left no doubt on my mind that it is produced by the application of a decoction of the bark of a tree, possibly the "rosamala" of commerce or some other closely allied to it.—G. W. E.

† The term used by Mr. Modera is "Arabieren," which, as

they have in common with the Dourga tribe, although they are by no means as wild and repulsive as the latter. The greater portion go entirely naked, but some of them wear a piece of bark, or a strip of a coarse kind of cloth made of the husk of the cocoa-nut, or with a piece of bamboo. They ornament the neck, arms, and waist with hog's teeth, and some wear bracelets and bangles (or leglets) of twisted rattans, also a neck ornament of a sort of net-work of rushes, very cleverly woven. A couple of plaited peaked caps were obtained from them by barter, but we never saw them wear them, except on one occasion, when two of them, at our request, put them on while they were being sketched by Messrs. Van Oort and Van Raalten. Each of the Outanatas seemed desirous of ornamenting himself in some way different from his neighbour. Some had small scarifications (*likteekens*) on the body, more especially on the arms, breast, and stomach; and which, they informed us, were made by cutting the skin and flesh with sharp stones, and afterwards burning the part, which caused the flesh, when the wound healed, to rise above the general surface of the skin to the thickness of a finger.

"The women are of the middle stature, and are generally somewhat darker in complexion than the men. We

already stated, is commonly employed by the Dutch to designate "negroes." It is well known that the true Arab has Caucasian features, but so many negro slaves have been introduced into Arabia from the east coast of Africa, that they probably outnumber their importers, as is said to be the case also in the Brazils.—G. W. E.

only saw two among them that were good-looking; the remainder were by no means attractive. They carry their children on their backs suspended in a clout or flap made of the leaves or bark of trees. They anoint their bodies with the same odoriferous ointment that has been already mentioned as in use among the males. We found the women to be much more modest than the men, as we did not see one entirely naked, although their entire clothing consisted of a patch of coarse cloth about six inches square, which seemed to us to be woven from the fibre of cocoa-nut husk. On one occasion, when several of the gentlemen were on a visit to the shore, we saw a particularly small child, which appeared to have been recently born, lying in the hot sand with the burning sun shining upon it. This child attracted our attention, and we remained standing before it, on which the woman who sat near, and was probably the mother, dragged it towards her, and sprinkled some sand over its eyes and ears, and then over its entire body, after which she concealed it from our sight by covering it with leaves.

"The general disposition of the Outanatas appeared to us to be good-natured. Abrauw and Makaai assured us that nothing is ever stolen among them, and in the event of such a case occurring, the culprit would be assuredly killed. Indeed we had not the slightest occasion to complain of dishonesty; on the contrary, they even brought to us articles which had been left on shore from forgetfulness, and although these happened to be of no great value, still it was a proof of their honesty. They asked a large price, however, for the fruit they brought us. We could not discover the slightest trace of religion

among them, although it is by no means improbable that the Ceramese, who came here occasionally, may have converted some of them to Mohammedanism, as is the case with several of the tribes lying a little further to the eastward, of whom we shall have to speak presently.

"The weapons of the Outanatas consist of bows, arrows, lances, or throwing-spears, and very neatly carved clubs. The bows and arrows, like those of the Dourga tribe, were made, the first of bamboo or betel-wood about five feet long, with a string of bamboo or twisted rattan, and the arrows of cane or bamboo, with points of betel-wood hardened in the fire. Some of the points were shaped smooth, but others were hacked with barbs, or armed with fish-bones, the claws of cassowary's feet, or with the horns of saw-fishes. They had also a sort of axe, composed of a single stick, to which a large sharp pebble was fixed by a lashing of rattan, and with which, as our native interpreter informed us, they could cut down the largest trees; but we had no opportunity of witnessing their skill.

"Their canoes or prahus consist of a single tree hollowed out by means of fire. The largest that we saw was sixty feet, and the smallest thirty-one feet long. They are very narrow, and both ends are flat and broad above. Many are very handsomely carved, and two of them were ornamented at one end with festoon-work very skilfully performed, and covered with white plaster. They stand up to row, on which account their paddles are very long in the handle, with oval blades somewhat hollowed out.

"The habitation of the Outanatas, which was erected

on a spit of sand extending into the river, consisted of a frame of bamboos, covered on the roof and sides with mats made of leaves. From without it appeared to be a number of small houses standing close together, but on entering it was found to be a single building about a hundred feet long, six feet wide, and four-and-a-half to five feet high. It had nineteen doors, which could only be entered by stooping. The floor was covered with white sand, and mats were given us to sit down upon. Several families appeared to reside in this building, each of which had its own door, and near to it was the family cooking-place, at which plantains, fish, and turtle-eggs were roasted for food. As there was no escape for the smoke except by these doors, which serve also for windows, we were soon obliged to leave our host, Makaai, who had invited us to enter. We met with neither pots nor pans, nor with anything else in the shape of household furniture. Their weapons hung under the roof, or were placed standing against the outside of the house, while their fishing-net was spread over the roof to dry. This house had been erected since the arrival of the Expedition, the work having been entirely performed by the women and girls. Immediately behind was another house, much larger, and erected upon piles, which we were informed belonged to the Ceram traders, who resided there during their annual visit.

"We saw a number of half-starved, ugly-looking dogs, but soon found that little else was to be looked for in the way of domestic animals. Some pigs were seen, and the natives appeared to have a number of them, but we were unable to purchase any; for on one occasion, when

Mr. Bastiaanse succeeded in obtaining one in exchange for some cloth, they appeared to repent so of their bargain, and commenced such a howling when he wanted to take it away, that he was obliged to return it. Sago, fish and shell-fish, and turtle-eggs, are the chief food of the Outanatas. They brought us some bananas, cocoa-nuts, papayas, nutmegs, bread-fruit, and very large oranges, which were bartered for all sorts of cloth, so that we are in a position to state that the former are grown here. Mr. Zippelius (the botanist to the Expedition) found, among other known and unknown plants, the *Tacca-pinnatifida*, a root which, when dried in the sun and afterwards baked, has some resemblance to our potato, and is used as a substitute for that root in the South-Sea Islands. A couple of turtle-shells hanging to the trees, and a number of turtle-eggs which we saw in the possession of the natives, showed that these animals existed, but we did not meet with any. The river yields many excellent fish, some of which were new varieties."*

The circumstances under which the village at the mouth of the Outanata was erected, subsequent to the arrival of the Expedition, show that this spot is only occupied occasionally by the tribe, probably during the season in which the Ceram traders visit the coast. The plantations, which, in addition to the articles mentioned by Mr. Modera, produce yams, sugar-cane, and Chili-pepper,† are situated towards the upper parts of the river, where the more permanent habitations of the natives may also

* Modera, "Reize," &c., pp. 74 *et seq.*

† Dr. Müller, "Bijdragen," &c., p. 50.

be found. The boats of the Expedition seem to have been too busily employed in wooding and watering to admit of an exploration of the river towards its sources. Had the case been otherwise, the speculations as to the interior of New Guinea being occupied by a different people from the coast tribes, which are supported to a certain extent by Dr. Müller, would have been determined one way or the other, at least as far as regards the south-western part of the island. The information collected by the Dutch Expedition leaves it a matter of doubt whether the Outanatas are an inland or a coast tribe, although the weight of the evidence is certainly in favour of the former position. In that case, the flotilla met with on the coast at a distance of more than thirty miles from the mouth of the river, may resemble in its character the "bala" of the inland inhabitants of Borneo, which occasionally descend the rivers of that island to sweep the adjacent coasts. This matter assumes an ethnographical importance when viewed in conjunction with the fact, that the habitations of the Papuans of Dori, on the north coast of New Guinea (*vide post*); those of the south coast seen by Captain Blackwood, R.N., of H.M.S. 'Fly;' and also those of the inland parts of the south-west coast,* (according to the information of the natives); consist of single large houses, erected on posts or piles, each being occupied by several families, indeed, sometimes by an entire tribe.

The flotillas which formerly issued from the rivers and inlets of the west coast of New Guinea, receiving an

* Dr. Müller, "Bijdragen tot de Kennis van Nieuw Guinea," p. 34.

accession of force from the neighbouring islands, appear to have been of a very formidable character. Valentyn, a high authority, speaks of it as a system of piracy, with established receptacles for the sale of plunder, like that of the modern Lanuns of Mindanao and Sulu;* and we shall have occasion to quote Forrest's account of the last formidable Papuan flotilla which invaded Moluccan waters, when treating of the natives of Mysol. Indeed, according to Lieutenant Kolff, probably the best modern authority on piracy in these seas, the Papuans of the Gulf of Onin, or MacCluer's Inlet, still send out occasional expeditions of a predatory character.† And, according to the writer's own experience, these expeditions are viewed with considerable dread by the native traders; for, although their own vessels are rarely, if ever, attacked, yet the news of the Onin flotilla being "out," drives the coast natives of the neighbourhood to their strongholds, and all hopes of trade during the season are put an end to. It will also be seen from Mr. Modera's account of the natives of Triton Bay, which we shall have to quote presently, that the warriors of Onin are as formidable in the eyes of their more peaceably disposed neighbours, as were the Norse Pirates of old in those of the coast inhabitants of Britain.

The region we are now about to enter, which comprises the southern portion of the Western Peninsula of New Guinea, has been subjected to the influence, and, in a partial degree, to the rule, of the Mohammedans of Ceram

* Valentyn, "Beschrijving van Amboina," pp. 53, 54, and 57. "Ambonsche Zaaken," p. 190.

† Kolff, "Voyage of the 'Dourga,'" p. 299.

and the Moluccas, during several centuries. This part of the coast was scarcely known to Europeans until within the last twenty-five years, for although some of the more prominent points had been laid down by passing navigators, no record exists of an actual visit to the coast until 1826, when Lieutenant Kolff touched at Lakahya, an islet near the head of the bight which separates the peninsulas to the south: but meeting with a hostile reception, he left without ascertaining any important particulars concerning the inhabitants.* The Expedition of 1828 was more successful, for when the vessels had advanced about a hundred miles to the westward of the Outanata River, they were visited by several small Papuan prahus; the crews of which came alongside the ships with great confidence, and conducted them to a snug cove in an island near the main land. On the shores of the cove was found a little Papuan paradise, consisting of a valley overgrown with cocoa-nut-trees, under the shade of which was a neat little house, constructed after the Malayan fashion, that had once been the residence of the Ceramese priest who had converted the neighbouring population to Mohammedanism. The settlement, which it was the chief object of the Dutch Expedition to form, was at length established on the shores of a deep inlet of the main-land, distant a few miles from this cove. The swampy nature of the land on which the fortified village was erected, and the oppressive nature of the atmosphere, owing to the inlet being impervious to the sea-breeze, seem to have foreboded the fate of the Dutch settlement even before the

* Kolff, "Voyage of the 'Dourga,'" chap. xx.

garrison had been landed. It was abandoned ten years afterwards (1838), when the garrison was removed to Wahaai, a small port on the north coast of Ceram, which was much resorted to by English and American whale-ships about that time. The following particulars respecting the natives in the neighbourhood of the settlement at Triton Bay are extracted from Lieutenant Modera's narrative:

"The inhabitants of Aiduma, Dramaai, Lobo, and the neighbouring islands (the tribes around the new settlement), are of the same complexion with the Outanatas, are afflicted with the same cutaneous disease, and have also crisp hair, but they do not plait it like the Outanatas, although this practice is adopted by some of the 'Alfoeren,' or mountaineers. Neither do they bore the septum of the nose, their ornaments consisting of bracelets and bangles of rattan and swine's-teeth, and sometimes of strings of glass beads, which are also worn about the neck. A band of cocoa-nut cloth is worn round the waist and between the legs, which gives them a more decent appearance than the Outanatas and Dourgas. This want of clothing makes them also anxious to obtain *sarongs*, handkerchiefs, kabayas and any other articles that serve to cover the body. They are by no means so handsome and well-formed a race as the Outanatas: on the contrary, there are many small and badly-proportioned men among them, and, upon the whole, they cannot be considered as more than a middle-sized race, yet many of the 'Alfoeren,' or mountaineers, are of large stature. Neither are their countenances so open and prepossessing as those of the Outanatas, but they have

this in common, that both are great admirers of tobacco and strong liquors, and their weapons are absolutely identical."

The chiefs were all clad in the Malayan fashion, the materials being obtained from the Ceram traders. Their canoes are also provided with outriggers like those of the Moluccas, and the larger prahus are covered with roofs of *atap*, or marsh flags, under which entire families are occasionally housed. Their habitations on shore, also, like those of the Malays, are erected on wooden piles, and constructed of bamboos and *atap*. The general effect of this intercourse on the character of the Papuans in this neighbourhood must be told in Mr. Modera's own impressive words:

"It has been already mentioned that the people of Ceram carry on a trade with the Papuans, more especially with those who reside hereabouts. This intercourse is carried on with the greatest precaution on the part of the Papuans, as they are constantly liable to the treacherous attacks of the people of Onin,* who rob them of their wives and children, for the purpose of selling them to the Ceramese, Chinese, and Macassar traders :—a system of plunder in which the Ceramese themselves are also said to indulge, and which naturally gives rise to a general feeling of distrust among the Papuans. We attributed the circumstance of our seeing so few women at Triton's Bay to this want of confidence in strangers. The inhabitants of an island called Karas, in the neighbourhood of Onin, also attack them occasionally. They

* A Papuan tribe inhabiting the shores of MacCluer's Inlet.—G. W. E.

come in prahus, sometimes a hundred in number, with the sole object of robbery and murder. Not long before our arrival, the village Warangara, on the shores of Triton's Bay, was surprised by one of these expeditions, and almost entirely destroyed. The women who fell into their hands were carried away into captivity, and the men were murdered. The Papuans of this neighbourhood are not entirely guiltless themselves, as they sell the slaves brought here from the Bay of Argoeni, and which have probably been stolen or carried away by violence, to the Ceramese."

The Ceramese traders remain upon the coast four or five months on the occasion of each visit, as the produce is brought in very slowly by the mountaineers, who are the chief collectors. The principal articles obtained from the interior are the odoriferous bark of the Massoi, Belishary, and Rosamala, which are extensively used among the islands of the Archipelago, more especially Java and Bali, as cosmetics, and, it is said, as medicine; also dye-woods, nutmegs, the skins of birds of paradise, edible birds' nests, live cockatoos, lories, and crowned pigeons: many of the three last eventually reaching China, Hindostan, and even Europe, by way of our settlement at Singapore.

The extract from Lieutenant Kolff's "Voyage of the 'Dourga'" given below, conveys a general view of the natives of the west coast of New Guinea, which the writer has been able to confirm by the testimony of several well-informed and trustworthy native traders of Goram and Ceram-Laut, except on the points regarding the comparative power of the coast and inland tribes, and

their asserted practice of cannibalism, which last is distinctly denied by many of the better-informed native traders. All the authentic information obtained by the writer, concurred in representing the most numerous and powerful tribes as dwelling near the head waters of streams which were inaccessible to the prahus of the traders, although navigable by their own light vessels. The people of Onin, who have been considered from time immemorial as the most numerous and best organised of the New Guinea tribes, and whose country has never yet been visited either by Europeans or by native traders, are said to occupy an elevated table-land, of an open character, which is penetrated by MacCluer's Inlet. They hold intercourse with two or three traders from Ceram-Laut, with whom they have established an intimacy, and from whom they expect an annual visit at certain spots on the shores of the inlet, which have been fixed upon as trading-stations; and where houses are erected, as at the Outanata, for the accommodation of traders during their stay. Their occasional outbreaks on the neighbouring waters are said to be the result of a spirit of restlessness, which finds vent whenever a young chief desires to signalise himself by making a raid on his neighbours. Their conduct towards the traders with whom they are well acquainted, is described by the latter as being very exemplary; and their testimony upon this point does them the greater credit, as their interests would lead them to represent the Papuans of Onin in an unfavourable light, with the view of deterring others from interfering with the lucrative traffic which they now engross. Among the articles taken to Onin by the traders from Ceram-Laut

are some of great value. In fact, the goods adapted for the consumption of Onin are nearly identical with those required for the trade with the Arru islanders, which will be detailed in a subsequent chapter. It will suffice, at present, to state, that elephants' tusks and large porcelain dishes, on which the natives place an enormous artificial value, are among the number.

"The people of Papua-Oni (Onin) and of Amalas, two places on the coast of New Guinea, directly east from Ceram-Laut, send out, every year, from a hundred to a hundred and twenty small vessels on piratical excursions, which proceed to a considerable distance from their homes. Their mode of warfare is rude in the extreme—their weapons consisting only of bows, arrows, and spears. I have been assured that they devour the prisoners they take during these excursions. They entertain considerable dread of the Ceramese, and carefully avoid doing them or theirs any injury. According to the information I received from some inhabitants of Ceram-Laut, the natives of New Guinea are divided into two tribes (races?), mountaineers and dwellers on the coast, who are continually waging war with each other. The people occupying the sea-coast form by far the smaller portion, but, from their warlike habits, they find no difficulty in maintaining a superiority. The captives taken by the latter from the inferior tribes are sold to the foreign traders, by whom they are held in high esteem, so much so that their price is higher even than that given for slaves of Bali, Lombok and Sumbawa. The women from Koby, Ay and Karas, are considered the most attractive, and are often kept as inferior wives by the Ceramese—the

Raja of Kilwari, among others, having a wife born at the Papuan village of Atti-Atti. The price given for a slave on the coast is usually two pieces of white calico, valued at from eight to ten Spanish dollars;—from sixty to seventy rupees (five to six pounds sterling) being obtained by the traders for them at Bali, and other places in that direction."*

Mr. Modera gives some interesting details concerning the customs of the mountaineers, *(Alfoeren of Bergbewoners)* in the neighbourhood of Triton's Bay; but at the same time candidly states that the information obtained, as being derived from the chiefs of the coast tribes, was by no means satisfactory. Indeed the inhabitants of the coasts, especially if corrupted by Mohammedanism, are interested in making the inland inhabitants appear in the worst possible light, partly with the view of deterring Europeans from holding intercourse with them, which might seriously impair their own influence, and partly to enhance the value of their own semi-civilization in the estimation of their visitors. One important ethnographical fact was, however, ascertained by the officers of this Expedition; namely, that the inhabitants of the interior, of whom they saw several specimens, did not differ in any essential particular from those of the coast. Until within the last few years, it was considered by ethnographers that the Alfoeren, Alfours, or Arafuras, were a distinct race of people, inhabiting the interior of New Guinea, Ceram, and all the larger islands in the south-eastern part of the Indian Archipelago; and I was

* Kolff, "Voyage of the 'Dourga,'" p. 299.

led to form the same opinion by the information I obtained during a visit to the western parts of the Archipelago in 1832-33-34 from the native traders, who at that time, as in the days of Ptolemy the Alexandrian, were the chief sources of information respecting New Guinea and the remote eastern islands.

The enquiries that I was subsequently enabled to make on the spot, while attached to the Port Essington settlement, led me to ascertain that Alfoeren, &c., was not a generic term for a particular race of people; but was generally applied to the inland inhabitants of these islands, to distinguish them from the coast tribes, and that it was in common use among those who were acquainted with the Moluccan dialect of the Malayan language. I was also led to suspect that the term would prove to be of Portuguese origin, as is the case with many other words in that language, and this opinion was confirmed by a learned and experienced Portuguese gentleman, (the Comendador d'Almeida, Consul-General of Portugal at Singapore, and one of the earlier pioneers of that settlement,) whom I had an opportunity of consulting in 1845, and who informed me that the term "Alfores," or "Alforias," was formerly applied in the same sense by the Portuguese in India; precisely as the Spaniards called the aborigines of America "Indios," or Indians, and the Mohammedan inhabitants of Sulu and Mindano "Moros," or Moors. The Portuguese term "Alforias" signifies "freed-men," or "manumitted slaves;" but the root "fora" means "out," or "outside," and therefore the term "Alfores" became naturally applied to the independent tribes who dwelt beyond the

influence of their coast settlements. I communicated these particulars to the late Dr. Prichard, the father of ethnographical science in this country, soon after my arrival in England, in 1845, and have every reason to believe that he considered the explanation as satisfactory.* It should be mentioned that I am individually interested in maintaining the name, as I have frequently alluded to the "Arafuras" in my earlier writings, and it was at my suggestion that the Hydrographer of the Admiralty applied the name to the sea enclosed by Ceram and the adjacent coasts of Australia and New Guinea, in a chart and sailing directions published by that department in the year 1837.

* *See* Prichard, "Researches into the Physical History of Mankind," vol. v, p. 256.

## CHAPTER IV.

### NEW GUINEA. NORTH COAST.

EARLY VOYAGERS TO THE NORTH COAST OF NEW GUINEA—DUTCH EXPEDITION OF 1850—CHARACTERISTICS OF THE DORY PAPUANS—DRESS—SCARIFICATIONS OF THE BODY—ORNAMENTS—OCCUPATIONS—FOOD AND LUXURIES—HABITATIONS AND HOUSEHOLD GEAR—ARTS AND AGRICULTURE—ARMS AND IMPLEMENTS—NAVIGATION AND COMMERCE—CHARACTER AND DISPOSITION—GOVERNMENT AND LAWS—CUSTOMS, SOCIAL AND RELIGIOUS—THE "HONGI," OR TIDORE FLOTILLA—NATIVES OF RUN, IN THE GREAT BAY—VISIT TO A PAPUAN FAMILY—KURUDU—A DESERTED VILLAGE—THE AMBERMO RIVER—DUTCH SETTLEMENT AT HUMBOLDT BAY.

THE inhabitants of the north coast of New Guinea have been known to Europeans from the earliest period of their intercourse with the Indian Archipelago. In the year 1511, D'Abreu and Serranno, who had been dispatched to the Spice Islands by Albuquerque, the conqueror of Malacca, brought back accounts of their having met with individuals of a race totally different from the Malayans; and in 1527, Alvaro de Saavedra made the first recorded visit to the island, which was then named "Nova Guinea," from a resemblance that the inhabitants were thought to bear to those of the coast of Guinea in

Africa. During the seventeenth and eighteenth centuries, the northern coasts were repeatedly visited by Dutch and English navigators. In 1774, Captain Thomas Forrest, who had been dispatched by the English East India Company to search for districts producing spices, resided for some months at Port Dory, on the north coast of New Guinea, during which period he held constant friendly intercourse with the inhabitants. But in those days the characteristics of the native races were scarcely noticed, except as regarded their "importance" to the trading companies which had fitted out the expeditions. This dearth of information has been severely felt by historians of the Indian Archipelago.

During the present century, however, the spread of knowledge and civilization in Europe and America has given rise to an interest in the less fortunate races of mankind, which every scientific voyager feels bound to acknowledge, by making their characteristics a leading subject of inquiry; and the French navigators who have visited the north coast of New Guinea during the present century have furnished particulars respecting the native inhabitants, which have served, in a great degree, to dispel the mystery that had hitherto enveloped this interesting race. More recently, an expedition sent from the Moluccas by the Netherlands Government, to annex the north coast of this island to its possessions in the East, has added many important particulars to our knowledge of the Papuans. The Expedition, which consisted of the war-schooner 'Circe,' Lieutenant Brutel de la Riviere, and a small fleet of *kora-koras*, or war-prahus, belonging to the

Sultan of Tidore, left Ternate in March, 1850, and proceeded in the first instance to Port Dory, touching at Geby, or Gibby, an island well known to mariners using the eastern passages to China, on the route. The command of the Expedition was intrusted to Mr. Van Den Dungen Gronovius, a gentleman of great colonial experience, who had been for several years the government resident of the Dutch possessions in Timor; and a quantity of presents for the native chiefs, together with a number of iron plates, displaying the Netherlands' arms, which were intended to be set up on the parts of the coast visited by the Expedition, formed part of the schooner's lading. The Commissioner was also invested with some kind of authority by the Sultan of Tidore, a tributary, or rather pensioner, of the Dutch Government, who had long claimed a sort of "suzerainty" over the northern and eastern coast of New Guinea, and which he had been in the habit of enforcing by the periodical dispatch of a flotilla of *kora-koras*, similar to that which attended the war-schooner on the present occasion. A very interesting narrative of the voyage of the 'Circe,' by Lieutenant Bruijn Kops, one of the officers, was published in the "Natuurkundige Tijdschrift voor Nederlandsch Indie" for 1851, a periodical conducted by the Baron Melville van Carnbee, himself a valuable contributor to the ethnography of the Indian Archipelago. Lieutenant Bruijn Kops' narrative gives very copious details of the habits and characteristics of the tribes inhabiting the shores of the Great Bay which separates the western from the eastern peninsula of New Guinea;

and his information is the more valuable, from the opportunities afforded him, through the medium of the native interpreters attached to the Expedition, for obtaining correct particulars, and from the humane and considerate feeling which he has evidently brought to the task.* This officer had also the assistance of Mr. C. F. A. Schneider, the surgeon to the Expedition, the value of whose contributions are gratefully acknowledged by him.

The north-western peninsula of New Guinea is said to be well peopled towards the interior, but the coasts appear to be quite deserted, except at a few points where small trading stations have become established; for one of the leading characteristics of Papuans generally, and of those of New Guinea in particular, consists in their ardent desire to obtain the manufactures of foreign countries, however great may be the risks they undergo in gratifying this propensity. Port Dory, near the north-eastern extreme of this tract, has been its chief trading port from time immemorial; and although the native inhabitants cannot be brought forward as a type of Papuans, yet, on account of their present condition, they are exceedingly well calculated to display the result of intercourse with more civilized races. Several voyagers of high authority have suspected that the Dorians are of a mixed race, but those who peruse Mr. Bruijn Kops'

* A full translation of Lieutenant Bruijn Kops narrative will be found in the "Journal of the Indian Archipelago," for June, 1852.

narrative with attention will find grounds for a contrary opinion.

People of the mixed race are to be found in numbers on every inhabited island of the Moluccan Seas, but very rarely in New Guinea itself, a fact which is readily explained by the circumstance of Papuan slaves, to the annual amount of hundreds and even thousands, having been exported from New Guinea to the westward for ages past; while scarcely an instance can be brought forward of a member of the brown race becoming even a temporary resident in New Guinea beyond the limits of the trading season, except in the case of the Mohammedan priests, who take up their abode there occasionally for years together. And in entertaining speculations on these points, it must always be taken into consideration that the Papuans are beyond all comparison superior in vigour, both mental and physical, to those tribes of the brown race with whom they are brought in contact. It will only be necessary farther to state that Mr. Bruijn Kops appears to be perfectly free from all ethnological theories; and therefore the following description of the personal characteristics of the natives of Dory, must be looked upon as a piece of unbiassed testimony. The translation here given is as close as the spirit of the two languages will admit.

"The population of New Guinea divides itself into Papoeërs and Alfoeren. The first inhabit the shores, and the latter the mountains and interior lands (*binnenlanden.*) Both these head-classes are divided into different tribes, who are generally in a state of hostility towards each other. The Papoeërs of Dory are of the caste 'Myfory,'

having their origin in the island of that name (called Long Island in the English charts), which lies about ten (forty English) miles to the east of Dory. In general they are small in stature (*klein van gestaalte*), mostly five and a quarter, and only a few as much as five and a half feet in height. With the exception of a hunchback (*een gebogchelden*), we saw no deformed people, nor any particularly stout or lean men. Their colour is dark brown, that of some people inclining to black. I saw here two Albino children (of the same mother) with white skins, approaching to yellow, with some brown spots on the back, and with white crisp hair, and blue or green eyes. The natives are generally affected with diseases of the skin; with some of them the skin looks as if it was covered with scales (ichthyosis). The hair is black and crisp. Some of them have it tinted red at the outer ends, which, I think, must be attributed to its being dried by the intense heat. They usually wear the hair at the full length to which it is inclined to grow, which makes the head, when seen from a distance, appear to be nearly twice its real size. In general they bestow little care upon it, whereby it has a disorderly appearance, and gives them a wild aspect. There are some, however, whose hair, either by art or nature, is smooth and even as if it had been clipped. The men wear in their hair a comb, consisting of a stick of bamboo, one end of which is split into three or four long points, like a fork, while the other end is shaped off to a point, and is generally carved. This comb is stuck obliquely into the hair of the head, and a strip of coloured calico is fastened to the upper end, which hangs from it like a

flag.* The women do not wear this ornament. The beard is strongly crisped, but short. I believe the hair of the beard is sometimes plucked out. Most of the Papuans have a high but narrow forehead (*een hoog, doch smal voorhoofd*); large, dark brown or black eyes; flat, broad noses, large mouths, with thick lips, and good teeth. Many of them, however, have narrow, arched (*gebogen*) noses, and thin lips, which gives them an European cast of countenance. They pierce the ears, and insert in the orifice, ornaments, or segars of tobacco rolled in *pandan*-leaf, of which they are great consumers. The expression of the Papoeërs is dull and stupid; most of them are very ugly; only a few of them have regular features and a lively aspect."†

The occurrence of European or Caucasian features among the Papuans of New Guinea and the neighbouring islands has been frequently noticed by visitors, and the same peculiarity is often met with among the comparatively fair tribes of Timor-Laut and the eastern islands of the Serwatty group, between whom and the Papuans so remarkable an affinity exists on nearly every other particular excepting complexion, that a close investigation is necessary before any satisfactory conclusion can be arrived at respecting the origin of these races. But no tribe has yet been met with in these eastern countries in which the Caucasian features prevail, so that they must be considered as individual peculiarities.

* This singular fashion is well represented in the plate of the Papuan in Dr. Prichard's "Natural History of Man."

† Bruijn Kops, "Natuurkundige Tijdschrift, &c., 2de Jaargang," bl. 175.

*Costume and Ornaments.*—The dresses of the chiefs among the natives of Dory consist of the *saluer*, or short drawers of the Malays, and the *kabya*, or loose coat of calico, with a handkerchief tied round the head. The common men, and the chiefs themselves when not in the presence of strangers, wear only a *chawat*, or waist-cloth of the bark of the fig, or of the paper-mulberry-tree, beaten out like the bark-cloth of the Polynesians. The women wear a short petticoat of blue calico, or short, loose drawers, and very rarely any other clothing. The ears of both sexes are bored, but the septum of the nose is never mutilated. Neither do they adopt the practice of raising the flesh of their limbs and bodies by scarifications, as is common among the natives of the south and south-west coasts of New Guinea; this practice having apparently been superseded among the Dory natives by the Polynesian custom of tattooing, which is adopted both by males and females, the operation being performed by young girls, with the aid of sharp fish-bones and soot. Mr. Bruijn Kops observed that the skins of many of the natives were marked with scars, which have been produced by applications of fire; and from the number of these marks which he saw on single individuals, sometimes as many as ten, he was led to suppose that they had "been made from some particular motive, probably as a mode of cure, or perhaps as ornaments."*

Actual cautery is in common use among the more savage tribes of this part of the world as a cure for many diseases, more especially rheumatism, to which they are

* Bruijn Kops, "Tijdschrift," p. 177.

very liable from constant exposure to the weather; and among the Australians, burning the skin with lighted sticks is a common mode of displaying grief on the death of a chief or relative. From a number of inquiries the writer has made among Papuans who were marked with the raised cicatrices, he has been led to the conclusion that those on the arm and breast, which are the largest and most prominent, were made in order to qualify them for admission to the privileges of manhood, by showing their capability of bearing pain.

In addition to the tattooed figures of crossed swords and kriss-blades with which the skins of the men are marked, the chief ornaments of the Dory natives consist in armlets of fish-bone, strings of shells, copper or silver wire, and sometimes of rattan or pandanus-leaf plaited into bands about two inches wide.... A similar band is also worn to protect the wrist from the recoil of the bow-string, which might otherwise inflict considerable injury.

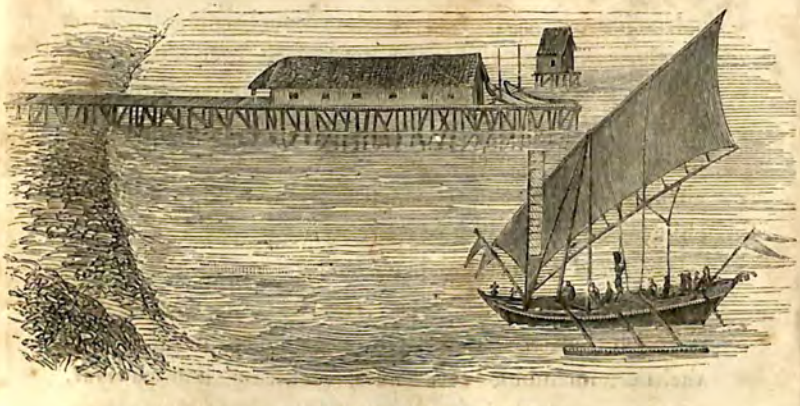
HUNTING WILD HOGS.

*Occupations.*—Hunting and fishing are the chief out-of-door occupations of the men. When at home, they employ themselves in making canoes, building houses, or shaping weapons. The plantations, which lie on the uplands, are cultivated chiefly by the women and children, who, during the planting or cropping season, go to the plantations in a body, under the protection of two or three of the men, leaving home early in the morning and returning in the evening. The women also perform all the domestic work, carrying wood and water, and husking the rice and millet. They also make earthen pots, and weave mats for household use. Natives of both sexes and all ages are expert in the management of the canoes, and they learn to swim and dive at a very early age. War is also an occasional occupation, and is carried on in the desultory manner usual with uncivilized people, each party retiring to rejoice over its success whenever it has succeeded in killing or capturing an enemy. Unfortunately, the capture of slaves is sometimes the chief object of war excursions, and then whole villages are sometimes surprised, and the women and children crrried away into captivity.

*Food and Luxuries.*—The Dory people subsist chiefly on millet, yams, maize, or Indian corn, a little rice obtained from the traders, fish, pork, and fruit of several varieties, including cocoa-nuts, plantains, and papayas. Sago is not much used, and salt is considered unnecessary as a condiment. Chewing the *siri,* or betel-leaf, is very generally practised; and when not otherwise employed, they are incessantly smoking small segars, made

of tobacco rolled up in a piece of pandan-leaf. This herb is grown in the mountains, and is of very good quality, and so cheap, that a roll of several pounds' weight can be obtained in exchange for a knife, a few strings of beads, or an earthenware cup.

*Disease.*—They appear to be rarely afflicted by severe sickness. Cases of disease of the organs of respiration, dysentery, slight fever, elephantiasis, and several other cutaneous diseases, more especially ichthyosis, were observed by Mr. Bruijn Kops. Small-pox and syphilis appear to be unknown. Herbs and the bark of trees are used as medicines, both externally and internally, but surgical cases are always left to the operations of nature.



HOUSE AT DORY.

*Habitations and Household Gear.*—The chief village, called Lonfabe, consists of thirty-three houses, each of

which is from sixty to seventy feet long, twenty to twenty-five feet wide, and from twelve to fifteen feet high. They are erected upon wooden piles, extending beyond the level of low water; and during high tides, the sea rises up to the floor of the houses. A stage or platform, also on piles, affords access from the shore. The sides are composed of wooden planks, and the roof is thatched with *atap*, or marsh flags. A passage about ten feet wide runs along the centre of the building throughout its length, and on each side are chambers and store-rooms partitioned off with mats. The end nearest the sea is left open on three sides, and here the male inhabitants are generally to be found, when at home, making and repairing their implements and fishing gear, or lying down smoking tobacco.

Cooking is performed in the inner rooms, each of which is provided with a small fire-place. The floors are of rough spars, placed close together, which cannot be traversed safely by those unaccustomed to them. Sometimes as many as twenty men, in addition to the wives and families of the married portion, occupy a single house. The furniture consists of light boxes of palm-leaves, or of a bark which resembles that of the birch-tree, very neatly made, and ornamented with black and red figures and small shells, in which they keep their clothes and valuables;—also hunting and fishing gear, arms, and implements, earthen pots for cooking or holding food, wooden mortars for husking rice and maize, and sleeping mats and pillows—the mats being very neatly made, and ornamented with figures of bright black and red. The pillows consist of smooth circular blocks of

wood, resting on short feet, which are usually handsomely carved.

*Arts and Agriculture.*—The natives understand the art of working iron, the forge consisting of a bellows composed of two large bamboos about four feet long, from which the air is expelled by means of two pistons, with bunches of feathers at the end, which are worked like those of hand-pumps; and by raising each alternately, a constant current of air is expelled through the orifices at the bottom, from which small tubes lead to the fire-place. This instrument is identical with the bellows in use among the brown races of the Archipelago, from whom it may have been borrowed. A stone serves for an anvil; but the natives often have in their possession a pig of iron ballast, or a piece of a broken anchor, which answers the purpose much better. They also manufacture rings, bracelets, and ear ornaments of metal, chiefly copper and silver; and a portion of the Spanish dollars obtained from the French surveying ships, 'Astrolabe' and 'Zélée' in exchange for commodities, have been used for this purpose. They are skilful weavers of mats, but are unacquainted with the use of the loom. Their plantations, or rather gardens, for a very small space is sufficient for the few articles they cultivate, are formed by cutting down and burning off the jungle, and enclosing the cleared space with a strong fence of bamboo to keep out the wild pigs, which are very numerous. The ground is prepared for planting with the aid of sharp stakes, and after the seeds are put in, the garden is visited at intervals for the purpose of removing the weeds which would otherwise impede the growth of the plants. The people

of Dory do not rear either poultry or pigs, but the natives of the interior have domesticated the large crowned pigeons, which are reared in considerable numbers. They also breed pigs, but the latter can scarcely be considered as thoroughly domesticated, as they are sometimes dangerous to handle when full grown.

*Arms and Implements.*—Their weapons are bows and arrows, lances or throwing spears, and klewangs or swords, the blades of which are of the razor form. The parang, or chopping-knife, which is also shaped like the blade of a razor, may be considered as a weapon, as it is constantly worn in a sheath at the waist, and is always at hand in cases of emergency. The bows are between six and seven feet long, and are made of bamboo, or a tough kind of redwood, and are provided with a string of rattan. The arrows are four or five feet long, and those used for war are generally furnished with iron heads, which they manufacture themselves. They are never poisoned; in fact, no New Guinea tribe at least, appears to be acquainted with the art. Iron axes, which are imported, are used for felling trees and shaping planks and canoes. Their fishing implements are bows and arrows of a lighter construction than those used for war, and spears with forked points of iron provided with barbs. A long line is attached to the spears when they are used for striking large fish. They also use a fish trap, made of basket-work, the entrance to which is formed like those of wire rat-traps, rattans being substituted for the elastic wire, the points closing together after admitting the fish, and preventing him from getting out again. These fish-traps are sunk in deep water by means of stones attached

to the bottom; and a line, with a buoy of bamboo at one end, is fastened to the upper part, for the purpose of raising it to take out the fish.

*Navigation and Commerce.*—Their canoes or prahus are made from the trunk of a single tree, and some are sufficiently large to require twenty rowers when fully manned. They carry a sail of matting which is suspended from a mast, forming a tripod, with two feet fixed to the side with pins, on which they work like hinges, and the third is slipped over a hook, fastened near the stem. The third foot, which also acts as a stay, is not a fixture, and is unhooked when it is required to strike the mast, which then lies over the thwarts of the prahu, and can be raised again in an instant. The canoes used on ordinary occasions are small and light, and can easily be carried by two men. Even the children have their little canoes, which they carry to and from the water without difficulty. Their vessels, the largest of which are so narrow that they would capsize if not provided with outriggers, are only adapted for home use, so that their foreign commerce is entirely in the hands of strangers, chiefly Chinese from Ternate. An English gentleman, Captain Deighton, who has long been resident in the Moluccas, has also been in the habit of making annual visits to the trading stations on the shores of the Great Bay for the last thirty years, and his ship is almost the only European vessel engaged in the trade. The high estimation in which he is held by the natives is noticed on several occasions by Mr. Bruijn Kops, indeed, he appears to be the only check on the rapacity of the Tidore tribute-collectors, who have often been restrained

from committing their atrocities by a dread that Mr. Deighton would report the circumstance to the government of the Moluccas. The articles obtained by the traders are chiefly *trepang*, or sea-slug; tortoise-shell, which is of excellent quality; massoi, and other odoriferous barks; and mother-of-pearl shell; the articles given in exchange being blue and red calico, *sarongs* or native cloths, brass wire, *parangs* or chopping-knives, china cups and basins, and different kinds of hardware. The produce is chiefly adapted for the markets of China, and a considerable portion finds its way to Macassar and Singapore, whence a direct trade is carried on with that empire.

*Native Character and Disposition.*—It is a singular fact, that whenever civilized man is brought into *friendly* communication with savages, the disgust which naturally arises from the first glance at a state of society so obnoxious to his sense of propriety, disappears before a closer acquaintance, and he learns to regard their little delinquencies as he would those of children;—while their kindliness of disposition and natural good qualities are placed on the credit side of their account. It becomes necessary to enter into these particulars, in order to explain the origin of the highly favourable statements respecting the Papuan character and disposition made by Captain Forrest and Mr. Bruijn Kops, both of whom were so cautious, and, it may be added, humane, as to bring their long visits to a close without a rupture with the natives. On the other hand, those whose communications with the Papuans have been of a *hostile* nature, become so impressed with the savage, wild-beast-like, cunning and ferocity of their attacks, that they cannot believe that the same people

have any feelings in common with more civilized races. This accounts for the discrepancies that appear in the narratives of different voyagers, indeed, sometimes in that of a single individual, as is the case in Mr. Modera's interesting details; but all these discrepancies can be distinctly traced to the circumstances under which their communications took place. Mr. Bruijn Kops' evidence respecting the character of the natives of Dory is so interesting, and at the same time, from the circumstances under which he was placed, so important, that it will be necessary to extract the entire paragraph.

"The manners and customs of the inhabitants of Dory are much less barbarous than might be expected from these rude, uncivilized races. On the contrary, in general they give evidence of a mild disposition, of an inclination to right and justice, and strong moral principles. Theft is considered by them as a very grave offence, and is of very rare occurrence. They have no fastenings to their houses, and yet the chiefs assured us that seldom or never was anything stolen. Although they were on board our ship, or alongside, during whole days, we never missed anything. Yet they are distrustful of strangers, until they become acquainted with them, as we experienced. This is probably less, however, a trait of their character, than the result of intercourse with strangers, who, perhaps, have frequently tried to cheat them. The men, it is true, came on board from the time of our arrival, but they were very cautious in letting any of the things they brought for sale out of their hands. The women were at first very fearful, and fled on all sides whenever they saw us, leaving behind what they might be carrying; but at

length, when they found they had no injury to dread from us, they became more familiar. Finally, they approached without being invited, but still remained timid. The children very soon became accustomed to us, and followed us everywhere.

"Respect for the aged, love for their children, and fidelity to their wives, are traits which reflect honour on their disposition. Chastity is held in high regard, and is a virtue that is seldom transgressed by them. A man can only have one wife, and is bound to her for life. Concubinage is not permitted. Adultery is unknown amongst them. They are generally very fond of strong drink, but although they go to excess in this, I could not learn that they prepared any fermented liquor, not even *sago-weer* or *tuak* (palm wine). Kidnapping is general in these countries, and is followed as a branch of trade, so that there is no dishonour attached to it. The captives are treated well, exchanged, if there are any of theirs in the enemy's hands, or released on payment of a ransom, as was the case in Europe during the middle ages. It is an inveterate evil, which, however, might probably be rooted out were an establishment formed that would check them in this. The slave-trade is very extended. The price of a slave is reckoned at twenty-five to thirty guilders. These captives are gently treated and seldom misused:—at least, I heard of nothing to the contrary during our stay."*

*Government and Laws.*—The native tribes in the neighbourhood of Dory have each its separate chief, who are

* Bruijn Kops, "Tijdschrift," p. 185.

perfectly independent of each other, although the titles they hold, which are nominally conferred by the Sultan of Tidore, are sometimes expressive of subjection to a superior chief. It has been already stated that a sort of suzerainty over the western peninsula of New Guinea is claimed in behalf of the Sultan of Tidore, one of the least powerful of the native chiefs subject to the Netherlands Government. This claim is acknowledged by the coast tribes, from a feeling which pervades all the smaller communities of the Archipelago in favour of placing themselves under the protection of the most powerful chief in their neighbourhood, a position which was held by the Sultan of Tidore when this suzerainty was first acquired. It has also been encouraged by the Netherlands Government, as giving them a sort of claim to a country which they might some day see fit to occupy; for a transfer of the suzerainty from the Sultan of Tidore could be obtained at any moment in which it might be required; indeed, the narrative of Mr. Bruijn Kops leads to the inference that this claim was actually transferred immediately before the sailing of the Expedition; and that the flotilla was sent by the Sultan of Tidore for the purpose of formally giving over possession, the representatives of the Sultan being present on nearly every occasion in which the posts with the Netherlands' arms were erected.

The mode in which the chieftainship is conferred is thus described by Mr. Bruijn Kops: "When one of the native chiefs dies, information of the event is conveyed to the Sultan by one of the relatives of the deceased, who at the same time takes with him a present of slaves and birds-of-paradise as a token of fealty. This person is

generally named as the successor of the deceased, and is presented with a yellow kabaya, drawers, and headkerchief. He is then bound to pay a yearly tax to the Sultan of a slave;—to reinforce the *hongi* (the Sultan's tax-collecting flotilla) with three vessels;—and to furnish it with provisions."*

The authority of these chiefs over their fellow-villagers is merely nominal, as all cases of importance are decided by a council of the elders of the tribe. Mr. Bruijn Kops gives the following information respecting crimes and their punishment. "An incendiary, with his family, becomes the slave of the late proprietor of the burned house. A man who wilfully wounds another must give him a slave as compensation. A thief is compelled to make restitution of the property stolen, with something in addition. For the destruction of a garden, the damages must be made good. An adulterer is persecuted to death, or until he has satisfied the offended party by a heavy fine. A man who violates a girl has to marry her, and has to pay the usual dowry of ten slaves. In cases of adultery, the female is not punished, and no infamy attaches to her, if yet unmarried."†

Customs:—*Social and Religious.*—The distinction of caste, which is found among the brown races bordering on New Guinea, does not appear to exist among the Papuans of Dory, as the chiefs marry indiscriminately females of inferior families, according to their choice, paying the usual dowry of ten slaves, or their value in

* Bruijn Kops, "Tijdschrift," p. 183.

† Bruijn Kops, "Tijdschrift," p. 188.

goods. Indeed, a slave is the standard of value throughout the western parts of New Guinea, as is the case with a musket at Timor and the neighbouring islands, so that when the price of any article is said to be so many slaves, it is intended to mean the value of a slave in blue and red calico or other articles of trade, all of which bear a fixed proportionate value. It is therefore, like the "pound sterling," an imaginary standard of value.

The natives of Dory, like all savages, are exceedingly superstitious, and invariably carry about with them amulets consisting of carved pieces of wood, bits of bone, quartz, or some other trifle, to which an imaginary value is attached. Those who have fallen under the influence of Mohammedanism substitute verses of the Koran, written on slips of paper, with which they are furnished by the Ceram and Tidore priests. The Papuans of Dory are, for the most part pagans, and worship, or rather consult, an idol called "Karwar," a figure rudely carved in wood and holding a shield, with which every house is provided. The idol, which is usually about eighteen inches high, is exceedingly disproportioned, the head being unusually large, the nose long and sharp at the point, and the mouth wide and well provided with teeth. The body is generally clad in a piece of calico, and the head covered with a handkerchief. Parties consulting it squat before it, clasp the hands over the forehead, and bow repeatedly, at the same time stating their intentions. If they are seized with any nervous feeling during this process it is considered as a bad sign, and the project is abandoned for a time; if otherwise—that is to say, if they really wish to carry out the proposed object—the

idol is supposed to approve. It is considered necessary that the Karwar should be present on all important occasions, such as births, marriages, or deaths. The natives have also a number of "Fetishes," generally carved figures of reptiles, which are suspended from the roofs of the houses; and the posts are also ornamented with similar figures, cut into the wood. They have a sort of priests, or soothsayers, generally one of the elders of the tribe, who is skilled in medicine and in the interpretation of prognostics.

The marriage ceremony is performed by both parties sitting down in front of the Karwar, when the female gives her intended some tobacco and betel-leaf. The parties then join hands, and the ceremony is complete. When a death occurs, the body is enveloped in a piece of white calico, and deposited in a grave four or five feet deep, resting on its side, and a porcelain dish is placed under the ear. If the deceased has been the head of a family, the idol is brought to the grave and loaded with reproaches. The arms and ornaments of the deceased are then thrown into the grave, which is filled up with earth, and a roof of atap erected over it, upon which the idol is placed, and left there to decay. The burial feast is kept up for an entire moon when the deceased has been an important personage.

The 'Circe' remained at Dory from the 1st to the 20th of April, 1850, awaiting the arrival of the Tidore 'Hongi,' or flotilla, which had touched at several places on the coast during the voyage. Its arrival created a panic among the natives, and according to Mr. Bruijn Kops' account they had sufficient cause for terror. "On the

news of the arrival of the flotilla, the women and children took flight with the small canoes, carrying with them everything of value. They went to the opposite shore, and into the interior bays, in order to avoid the rapacity of the crews of the flotilla. The chief at once went to Capitan Amir (a Tidore prince in command of the flotilla), taking with him a slave and a great number of birds-of-paradise as a present. It is not to be wondered at that the flotilla instils so much fear, for wherever it goes the crews pillage and steal as much as they can, destroying the plantations, and appropriating everything that takes their fancy. It is by means of these 'Hongi' expeditions that the Sultan maintains his power, for on failure of obedience, or negligence in the execution of his orders, such a fleet is sent to kill or make captives of the people, to destroy the villages, and thus to punish all in a severe manner. A specimen of this has already been mentioned when speaking of Geby, which was reduced by a similar fleet. Last year a flotilla was sent by the Sultan to bring under subjection the countries situated to the eastward of the Great Bay (of New Guinea), but when the crews were on shore near the Arimoa Islands, they were attacked by the natives and compelled to return, with the loss of six killed and many wounded."*

The population of Dory must have increased very considerably since the visit of Forrest in 1775, as the village at that time consisted of only two large tenements, while, in 1850, the number had been augmented to thirty-

* Bruijn Kops, "Tijdschrift," p. 194.

three. Probably the excesses committed by the Tidore Malays, which are repeatedly noticed by Mr. Bruijn Kops, have been confined to those tribes which desired to maintain an independence. The Dutch Expedition next proceeded to Run, an island situated farther up the Great Bay, which seems to have been only recently opened as a trading port; and it would appear also that the inhabitants had had little experience of the tax-collecting flotilla, for the women and children did not take to flight on its approach, as was the case in nearly every other village near which it appeared. Mr. Bruijn Kops states: "Ships very seldom visit this island. The bark 'Rembang,' Captain Deighton, had, however, been here four times. Captain Deighton was known to all the inhabitants, and they frequently spoke of him with love and affection. To his amiable character and honourable conduct are to be attributed the circumstance, that we did not observe in these people any signs of the fear and suspicion which were so visible at Dory. Men, women, and children, surrounded us from the first, and assisted us in every way they could."* This is a handsome tribute from an officer in a foreign naval service. His description of an interview with the inhabitants is so strikingly illustrative of the state of society, that it must be extracted entire.

"One evening when we went on shore, all the children of the village were collected together, and beads were thrown amongst them. Not only the children, but women, men, and even some of the chiefs of the flotilla,

* Bruijn Kops, "Tijdschrift," p. 198.

scrambled for the beads, and ran from every quarter to obtain a share. All were on their knees on the sand, and showed how much they prized these presents by the zeal and attention with which they sought for them, and by their merry laughter when they were fortunate. Although these beads were of great value in their estimation, the scrambling was carried on without the personal contests which in civilized Europe would have been the result of an unequal distribution of presents. Walking along the beach after this distribution, I entered into conversation with a native who had learned a little Malay, and who invited me into his house, where I was led into the room which serves as a dwelling-place for the family. I thought that all the women would take to flight, and was not a little surprised to find that they sat down close to me, and observed me very attentively, but without troublesome intrusion. Thus I sat in the midst of six women, three of whom were young, and who, on account of their beautiful eyes, clear, white, and regular teeth, happy, laughing faces, round shoulders and arms, fine hands, beautiful bosoms, and well-formed limbs, deserved the name of beautiful, not only in the eyes of Papuans, but also in those of Europeans. The frankness with which I was received struck me, as it was entirely unexpected. They brought me a dish of papeda (sago-flour steeped in water), some roasted fish, yams, and fruit, requesting me to partake of it, which I did to please them. Seeing a ring on my finger, one of the girls tried to draw it off to examine it; but not succeeding, I drew it off myself, and handed it to her. After examination, it was returned to me with care. I mention

all this, because the familiarity with which I was treated astonished me, and gave me a very favourable opinion of these people. The furniture of the house was in general the same as at Dory, and consisted in pots, cups of earthenware, the same kind of cushions, only smaller, a Javanese wooden chest, wooden platters, a wooden mortar for husking grain, baskets, hampers and mats, a tifa (small drum), carved externally, bows, arrows, lances, and some fishing gear."*

Kurudu, an important station at the north-eastern extreme of the Great Bay, which is here more than 200 miles across, was also visited, probably for the first time by an European vessel; but as this part of New Guinea lies beyond the geographical limits assigned to the present volume, and the inhabitants will have to be described in that which treats on the Papuans of the Pacific, a mere cursory notice must suffice at present. The Dutch were received at Kurudu (which is situated on an island adjacent to the main land) with caution, but by no means in an unfriendly manner, although it seems that the village had been destroyed, and more than two hundred of the inhabitants carried away into slavery, only a few years before, by the Singaji of Geby, a dependant of the Sultan of Tidore. The natives appeared armed on the beach, as the boat of the 'Circe' approached, but their weapons were soon laid aside, and they showed every token of a friendly feeling, accompanying the surgeon, Mr. Schneider, during his excursion in search of shells and botanical specimens, and assisting him to the best of their ability.

* Bruijn Kops, "Tijdschrift," p. 201.

This friendly intercourse was, however, put a stop to by the firing of the evening gun on board the schooner, which had the effect of driving the entire population from the village to the main land; for on the following morning it was found to be deserted by every living creature, with the exception of the dogs, whose melancholy howling seems to have had a very depressing effect on the Dutch officers. They were also thus deprived of the hope of obtaining an interpreter to enable them to hold intercourse with the people farther to the eastward, so that their observations on the natives they met with near Port Humboldt are of less value than they would otherwise have been. The inhabitants of Kurudu do not appear to differ in personal characteristics from those of Dory, and they are at least equally advanced in the social arts; but their civilization, such as it is, is nearly altogether different, having more of a Polynesian than a Malayan character; so that the Great Bay of New Guinea must be considered as the dividing line between the Papuans of the Pacific and those of the Indian Archipelago, more especially as the natives of the south coast of New Guinea, to the eastward of Torres Strait, have evidently been left untouched by Malayan civilization. Indeed it is by no means improbable that the wide space between the south-west Cape of New Guinea and the Islands of Torres Strait, where the land has not yet been seen, may prove to be a deep inlet similar to the Great Bay on the north coast; and from the nature of the land on the west side of the great south-east bay, which is low, and broken by channels, it may eventually prove to be islands, like that of Frederik-Henry, which is cut

off by the Dourga Strait. Nor is the northern coast of the great peninsula of New Guinea inferior in point of scientific interest, since the coast, for more than a hundred miles to the eastward of Kurudu, was found to be the delta of a large river, called Ambermo by the natives, which poured out so large a body of muddy water, as to form a bank extending at least thirty miles out to sea; while most other parts of the coast were unfathomable a few cables' lengths off shore. When this river comes to be explored, the mystery that has hitherto enveloped the ethnography of New Guinea's interior will be in some degree dispelled.

The chief object of the Dutch Expedition of 1850 was to examine Port Humboldt in lat. 2° 20′ S., and long. 140° 47′ E., with the view of forming a settlement, or rather to ascertain its capabilities for this purpose; but after arriving in sight of the port, a strong south-east wind, with a lee current, prevented the 'Circe' from entering, and she returned to Amboyna. The information collected appears, however, to have been sufficient to authorise the government in coming to a decision, as an establishment was formed at Port Humboldt in the early part of 1852. The garrison, if it may be so called, consists of a party of *burghers*, or native militia of Ternate, a people by no means calculated to inspire respect in the stalwart and energetic Papuans.

It is to be hoped, however, that the favourable position of this port, as a refreshing station for ships that have crossed the Pacific from the west coast of America, will lead to the establishment being placed on a more substantial footing. Certainly, the interests of commerce,

independent of all philanthropic considerations, require that at least one refuge should be established on the coasts of an island nearly 1,400 miles in length, and which are now traversed almost daily by the shipping employed in the commerce of the Far East. The antecedents of the Netherlands Government in these regions are not favourable to the supposition that the establishment at Port Humboldt has been formed with philanthropic views, but civilized nations are not likely to be particular in their inquiries as to the motives of action, if a new port, in a perfectly inhospitable region, is opened out for the general convenience of shipping.

# CHAPTER V.

## THE ARRU ISLANDS.

GENERAL DESCRIPTION OF THE GROUP—FOREIGN INTERCOURSE — MIXED RACE OF THE WESTERN ISLANDS—DUTCH CONNECTION WITH THE ISLANDS RENEWED IN 1824—LIEUTENANT KOLFF'S DESCRIPTION OF THE ISLANDERS—PECULIAR COMPLEXION OF THE ARRUANS—THE KABROOR ISLANDERS — AGRICULTURE — TREPANG AND PEARL FISHERIES—NATIVE VESSELS—ELEPHANTS' TUSKS AND PORCELAIN DISHES—SOCIAL CONDITION OF THE NATIVES OF VORKAY—MARRIAGE CUSTOMS—MODE OF SETTLING DIFFERENCES—FUNEREAL CUSTOMS AND CEREMONIES—INTRODUCTION OF CHRISTIANITY AND MOHAMMEDANISM—IMPORTANCE OF FARTHER DETAILS RESPECTING THE ARRUANS.

THE Arru Islands are a closely packed group, distant about sixty miles from the south-west coast of New Guinea, and extending over a space of one hundred miles in length, and between forty and fifty miles in breadth. On the eastern side of the group are found banks of sand and mud, stretching far out to sea, which are only covered to the depth of a few feet at low tides. The trepang, or sea-slug, which, when cured, is an article of

great consumption in China, where it is much used as a delicacy for the table, exists in great abundance on these banks, which also furnish pearl-oysters of two varieties; namely, the large oyster, whose shell is the mother-of-pearl shell of commerce, and the smaller variety in which the seed-pearls are found. Some of the more eastern islands contain lime-stone caverns, within which the small swallow constructs the edible birds'-nests of commerce, also an article in great demand for the markets of China, where it is said to be worth its weight in silver. These circumstances, coupled with the industrious habits and friendly disposition of the islanders, has led to the group becoming a great resort for traders from the western parts of the Archipelago, including natives of Java and Celebes, Chinese, and even Europeans, who bring large quantities of manufactured goods and other articles suited to the tastes of the inhabitants. The latter have consequently become the most wealthy and prosperous of all the native tribes of the neighbouring seas.

The Arru islanders bear a strong personal resemblance to the aborigines of Port Essington; indeed on several occasions in which natives from the neighbourhood of the late settlement visited the islands in European vessels, they were considered by the Arruans as belonging to some remote part of their own group. But the Arruans also possess so many characteristics in common with the Outanatas of the opposite coast of New Guinea, that it will be necessary to include them in a general account of the Papuans.

The ports frequented by the foreign trading-vessels are all in the north-western part of the group, where the

people are evidently of a mixed race, the natural result of strangers from the west having married and settled among them during an intercourse which appears to have extended over several centuries. The characteristics of the aboriginal inhabitants will therefore have to be sought among the islands remote from the trading ports; and in order to furnish the most authentic information concerning them, it will be necessary to borrow very considerably from Lieutenant Kolff's narrative of his voyage in 1826. The writer visited Dobbo, the chief port of the group, in 1841, in Her Majesty's Ship 'Britomart;' but as his attention was chiefly directed towards ascertaining the commercial resources of the islands, the particulars he was able to gather respecting the aborigines only served to confirm the general correctness of Lieutenant Kolff's details on all those points which came under his observation.

The expedition of Lieutenant Kolff in the 'Dourga' had been planned by the Governor-general of Netherlands India, Baron Van der Capellen, during a visit he made to the principal settlements of the Moluccas in 1824, and which has been attended with so many beneficial results to the native inhabitants of these eastern islands. This was the first occasion in which the Moluccas had been honoured by the presence of a Governor-general since the days of Van Diemen, the patron of Tasman and Australian discovery; and, as might be expected, the event created great enthusiasm among all classes, which seems to have extended to the Arrus, the most remote group that had come under the influence of the Dutch establishments. Lieutenant Kolff says:

"During the year previous to my visit, when the Governor-general Baron Van der Capellen visited the Moluccas, he sent two schooners of war, the 'Daphne' and 'Pollux,' to the Arrus, to inquire into the condition of the people. The arrival of Mr. A. J. Bik, who was at the head of this expedition, had given rise to a hope among the natives that the government would take an interest in their affairs, so that my visit naturally excited much joy among them. They welcomed us in the most friendly manner, kissed our hands, and expressed the greatest joy when I informed them of the object of my visit, and of the purpose of our government to take them again under its protection. The frank and kind manner in which men and women, heathen as well as Christians, came forth to meet us, was truly striking and impressive, the more from these innocent people being, unlike many other of the Indian races, entirely free from dissimulation."*

And it is satisfactory to know that after a sojourn of a fortnight among them, Mr. Kolff still retained his favourable impressions. He describes as follows the leading characteristics of the aboriginal Arruans:

"Little or no information can be gathered from the charts concerning the position, the number, or the names of the Arru Islands. Valentyn laid them down very incorrectly, and was uncertain how far they extended to the eastward. The Alfoers, who are the aborigines of the islands, form a numerous body of people. They are not, as is generally supposed, entirely uncivilized, since they

* Kolff, "Voyage of the 'Dourga,'" p. 179.

live in villages containing ten or twelve houses each, under the control of their elders. Their food consists chiefly of fish and hogs, which they shoot with iron-pointed arrows. They also grow excellent vegetables, Indian corn, *labu* (a sort of pumpkin, resembling the turnip in flavour), sugar-cane, together with a little red and white rice. Their clothing is not more costly than their food. The men wear a strip of white, blue, or coloured calico round the waist, one end being brought between the legs, and fastened on one side with a knot, and adorn themselves with armlets made from white shells, with small pieces of brass wire in four or five holes pierced above one another in the ears, and with beads around the neck. Their hair is usually black and strongly curled. As I have remarked elsewhere, they wash it with ash or lime-water, which imparts to it a lightish colour and causes it to appear rough, both these peculiarities being considered very tasteful by the Alfoers as well as by the Papuans. Some of them, who have very long hair twist it up into a knot at the back of the head, confining it by means of a bamboo comb. Nearly all their head-dresses are adorned by some strings of glass beads extending from both ears, and meeting over the forehead. They always carry a chopping-knife thrust through the waistcloth.

"The women wear a chain girdle, made of thick brass wire, round the waist, the ends fastened by a hook, from which a small piece of cloth, generally of Macassar sarong stuff, hangs down in front, a square piece of fine matting depending in like manner from behind, these forming their sole covering. The numerous strings of

glass beads, which they wear round the neck, hang down upon the breast, and are triced up to each ear, which has by no means an ungraceful appearance. The entire lobe of the ear is pierced with numerous holes, through which are drawn pieces of copper and tin, and sometimes a species of marine plant, this last being also often used as armlets. Under the knee and above the elbow they wear bands of fine plaited cane, through which they often draw the leaves of a certain plant. The hair of the women is very long and fine, and in general but slightly curled. They plait it in different sections, and twist the whole up into a knot on the top of the head. Their colour is black or transparent brown (*doorschijnend bruin.*)"*

The peculiar tinge of complexion here alluded to by Lieutenant Kolff is common among many of the Papuan tribes of the Archipelago, more especially in the case of individuals who have been brought up from an early age in the families of European settlers, where they have been less exposed to privations than their wild brethren of the mountains. This tinge arises apparently from the natural chocolate-coloured skin becoming so clear, that the flush of the blood shows through it. The peculiarity is exceedingly well-depicted in the "Portrait of a Girl of Luzon" (one of the Philippine Islands), which forms Plate XXIV. of the late Dr. Prichard's "Natural History of Man." The original formed part of the collection of M. Choris, a French artist, who accompanied the Russian voyage of circumnavigation under Kotzebue, and the copy referred to is stated by Dr. Prichard to

give "probably a correct portrait of a female of this race," an opinion which will be confirmed by all those who have had opportunities of seeing Papuans of the Philippines as favourably circumstanced as this young person seems to have been. This tinge of complexion is very general among the children and young women of the Arrus, and is more pleasing in the eyes of Europeans than the pallid, yellow complexion of children of the brown races. It is styled "*itam manis*," literally "sweet black" by the Malays, among whom also it is common, especially at Bruni (Borneo Proper) and Acheen, in Sumatra, where the inhabitants are generally darker in complexion than in the other Malayan States. The *itam manis* complexion is also rather admired by the Malays, as is shown, indeed, by the poetical name they have conferred on it.

The Arruans are taller and more muscular than the Malays and Bughis of Celebes, but are inferior in proportions, if not in stature, to the ordinary run of Europeans. The usual height of the men is from five feet four inches to five feet eight inches, and there is a great inclination to slimness about the lower extremities among the taller men, some of whom attain the height of six feet. Fine expansive chests are, however, almost universal. The writer had no opportunity of seeing the natives of the easternmost islands of the group, who, according to all accounts, must possess a superior development to those of the south; but Mr. Kolff was more fortunate, as will be seen by the following extract from the "Voyage of the 'Dourga':"—

"On one occasion, we met with a prahu from the Kabroor Islands, the people in which were superior in

appearance to the trepang-fishers of Vorkay. They had clearer skins than the latter, and their hair, which was also much finer, was very neatly dressed and adorned with beads. Their weapons, and the ornaments of their prahus, displayed great taste. The strangers, who called themselves Alfoers of Borassi, had abundance of food with them, together with several hunting dogs."*

These people are described by the western islanders as being more addicted to agricultural than maritime pursuits, and as subsisting chiefly on maize, yams, and sweet potatoes, which may possibly account for their superiority in personal appearance. Their prahus and weapons are said to resemble exactly those of the Outanatas, on the opposite coast of New Guinea.

Very little is known concerning the agriculture of the Arruans, for during the periodical visits of the traders, which extend over three or four months, nearly the entire population, male and female, is occupied in collecting the marine produce which forms the bulk of their return cargoes. The houses of the Arruans, which are erected on piles near the sea-shore, are generally shaded by cocoa-nut groves; and their gardens, which are laid out in the interior, supply yams, sweet potatoes, plantains, &c., in fact, the greater portion of the fruits and vegetables common to the Moluccas; and Mr. Kolff informs us that they also grow a little rice, but this is not a common practice, although rice is their favourite diet, the supplies brought by the foreign traders being very great, and quite equal to the consumption of the inhabitants employed in the

* Kolff, "Voyage," &c., p. 178.

trepang-fishery. Indeed, this grain is cheaper here than at any port in the Moluccas.

Lieutenant Kolff thus describes the mode in which the trepang and pearl fisheries are conducted, and the prahus used by the natives when fishing on the outlying banks. The foreign traders leave their vessels at Dobbo or Wadia in charge of a few of the crew, and proceed to the different villages in the boats which they hire from the Arruans, the owners generally accompanying them as pilots.

"Vorkay, an island lying exposed to the ocean at the south-eastern extremity of the group, is of great importance from its pearl fishery. At a distance of eight miles to the eastward, lie several small islands, between which and Vorkay the trepang banks are situated. At low water, hundreds of men, with their wives and children, may be seen wading from Vorkay towards these islets (the water being only two or three feet deep), carrying a basket at their backs, and having in their hands a stick, provided with an iron point. When the water is deeper than this, they make use of canoes. For fishing on the banks situated at a greater distance, the Alfoers use a prahu, constructed for the purpose, in which they embark their entire families. These vessels have a very strange appearance. They have great beam, and the stern runs up into a high curve, while two planks project forward from the bows. The family resides in three or four huts composed of *atap,* or palm leaves, erected within the vessel, and a railing runs entirely round it, apparently to prevent the children from falling overboard. The prahu is propelled by a large sail made of rushes, which folds

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up like a fan (in a similar manner to the sails of a Chinese junk), set upon a tripod mast of bamboos, while it is steered with two rudders. Two other masts are also erected, which answer no purpose but that of displaying several small flags.

"The pearl fishery is thus carried on. The trader makes an agreement (for the oysters) for so much a hundred, paying an advance of a certain quantity of arrak, cloth, &c. When the price is agreed on, the fisher goes to the bank and dives for the oysters, which are mostly small and black, in from twenty-four to thirty feet water, selecting the best he can find. The diving is attended with much difficulty and danger, as, from the time he remains under water, the blood often bursts from the nose and mouth of the diver, while he is also liable to be destroyed by the numerous sharks which are to be found there."*

Until a comparatively recent period, the inhabitants of the eastern islands of the group were in the habit of joining the Papuan fleets which made periodical semi-piratical expeditions among the islands of the Moluccas, furnishing their quota of prahus, which resemble very closely those of the Outanatas. Among the southern tribes, considerable improvements have been made in the art of navigation, which appear to have been derived chiefly from the foreign traders. In the western, or, as they may be called, "Christian" islands, the larger prahus are almost all obtained from the Ki Group, which lies sixty miles to the west, and is occupied by the most

* Kolff, "Voyage of the 'Dourga,'" p. 176.

industrious of the brown tribes of the Archipelago. The mechanical skill of the latter people is particularly displayed in the construction of small vessels—indeed every village on the coasts of the Ki Islands has the appearance of a large boat-builder's yard. The foreign traders generally call there on their way to the Arrus; for the purpose of purchasing one or more prahus, to be employed in visiting the more remote fishing villages; and as these are generally sold or given away to the islanders on the departure of the traders, they have in a great measure superseded the vessels of the natives in the western Arrus, if they ever had any of a large size. The Ki prahus are graceful-looking vessels, from seventy to a hundred feet long, and ten or twelve feet broad, very low sided, and having platforms erected over them, on which the crew cook and sleep.

One of the most striking peculiarities in connection with the customs of the Arruans, consists in the high value they place upon elephants' tusks, brass gongs, and large porcelain dishes, which are in such demand, that they generally form part of the cargoes brought by the foreign traders. The writer has a lively recollection of the incredulous surprise with which he listened to the statements of the Bughis traders he met with in Java and Singapore during his earlier visits to the Archipelago, who informed him that the islanders hoarded up these valuables, without making any ostensible use of them, and gave prices which enabled the Bughis traders to buy up these articles on any terms, in fact to command the market. Siam and Cochin-China were then the chief sources of the supply of ivory, but latterly African tusks

have been imported from Europe by the Netherlands Company for the Moluccan trade, so that the demand seems rather to be on the increase. This singular practice of hoarding articles of such value, which is common also to the natives of Timor-Laut and the Serwatty Islands, will have to be noticed more fully when the brown-coloured tribes of the Archipelago come under review. With the Timor-Laut and Serwatty islanders, the practice is connected with religious observances, the tusks more especially being purchased by the wealthy for display during their funereal ceremonies, after which they are preserved by their descendants as relics. Probably this will prove to be the case with the Arruans also, when more full information is obtained concerning their customs.

The following interesting details respecting the social condition and customs of the inhabitants of Vorkay, one of the southernmost islands of the group, and lying in the immediate vicinity of the principal trepang and pearl fisheries, is extracted from Lieutenant Kolff's narrative of the "Voyage of the 'Dourga.'" It must be taken into consideration, however, that the natives were on their good behaviour during the visits of the Dutch officers, and were especially anxious to leave a favourable impression on the minds of their guests. Nevertheless, his statements respecting their peaceful behaviour towards each other are confirmed by the traders who have long held intercourse with them, although they complain sadly of the unceremonious manner in which they are liable to be ejected from the community, if they or their people happen to offend the natives' prejudices. These differences,

however, are rarely attended with bloodshed, and even the sufferers themselves admit that their property is never appropriated, although it is sometimes much injured by the rough manner in which it is bundled into their boats, if they are so unfortunate as to incur displeasure.

"It is certainly worthy of remark that these simple Alfoers, without the hope of reward or fear of punishment after death (Mr. Kolff here alludes to the ignorance of the Arruans respecting a future state), live in such peace and brotherly love with one another, and that they recognize the right of property in the fullest sense of the word, without their being any other authority among them than the decisions of their elders, according to the customs of their forefathers, which are held in the highest regard. During my stay among them, I never perceived the least discord, either among themselves or with their neighbours in the adjacent villages, which one would suppose might naturally take place from the clashing of interests in the trepang fishery, or from their appetite for strong drink. This last is the chief, if not the sole vice which exists among them.

"No Alfoer can take unto himself a wife until he has delivered the marriage present, which consists of elephants' teeth, brass gongs, cloth, &c. This is not usually all paid at once, but by instalments during several years. A father, who has many daughters, becomes a rich man by the presents which he receives on their marriage. If a young man wishes to marry, and is possessed of nothing, it often occurs that he makes a voyage of a year's duration among the other islands; and making known his purpose, demands contributions from those he visits to enable him

to make up the instalment of goods which it is necessary to place in the hands of the parents. The ceremony of betrothing is celebrated by a feast, at which arrack forms a very necessary adjunct.

"It is not lawful for a man to enter the house of a neighbour during his absence; and if any one offends in this particular, he is obliged to pay a piece of cloth, or some other goods, to the owner of the house. The sentence is passed by the elders, who openly call upon the offender to pay the fine, which makes him so ashamed that he either does so, or immediately leaves the village. This fine is called 'pakul dende' by the natives. Should any one even touch the wife of another, he must make a large atonement for the offence. The Macassar traders informed me that they were always obliged to watch their people narrowly, to keep them from approaching too near the married women, as the least touch would render them liable to a fine; and unless this was paid, the Alfoers would not be satisfied.

"They pride themselves much in the possession of a number of elephants' tusks, and brass gongs; the value of the first being determined according to their length; and of the latter by their weight and circumference. They formerly obtained these articles from the Banda traders, who themselves procured them from Batavia, Malacca, and Singapore.

* * * *

"The following occurrence gives a remarkable proof of the mildness of their laws. An Alfoer, who had gone out fishing, intending to be absent eight days, did not return;

and his wife, who had no more provisions at home than would last her for this period, requested assistance from a neighbour. Hence arose a mutual friendship, which, however, at first only showed itself in little attentions, the man drawing water, cutting wood, and providing fish for his fair neighbour, who could not avoid feeling grateful for the kindness; and no one will be surprised at their friendship at length ripening into love, when, conscious of their guilt, they took flight to one of the neighbouring islands. The husband, who had been detained by contrary winds, returned at the end of two months, and demanded his wife of her brothers, who were therefore necessitated to go in search of her, when the guilty couple were soon discovered, and brought back to their village. The injured husband demanded an enormous fine from the seducer of his wife, which the latter refused to pay, stating that during his entire life he should not be able to collect a sufficient quantity of trepang to make up the sum. An appeal was thereupon made to the elders; and on the woman being questioned, she frankly stated that the kindness of her neighbour in supplying her wants had called forth her gratitude, and this ripened into love; she had made the first advances. The elders considered this mode of proceeding on the part of the wife rather strange; but taking it into consideration that it was very difficult for any one to withstand a declaration of love from a young woman, they lost sight of the severe laws respecting the conduct of men towards married women, and determined that the offender should only pay a small fine, and advised the husband never again to leave his wife at home without provisions.

The lady returned home with her husband, who was wise enough never to mention the subject, following up the old proverb:

"'Men moet geene oude Koeijen uit de sloot halen.'

"Among the Alfoers, the treatment of their dead betrays, in the greatest degree, their uncivilized condition, and the uncertainty which exists among them as to their future state. When a man dies, his relations assemble, and destroy all the goods he may have collected during his life, even the gongs are broken to pieces, and thrown away. In their villages I met with several heaps of porcelain plates and basins, the property of deceased individuals, the survivors entertaining an idea that they have no right to make use of them. After death the body is laid out on a small mat, and supported against a ladder until the relatives of the deceased assemble, which seldom takes place until four days have elapsed; and as decomposition will have commenced before this, the parts where moisture has appeared are covered with lime. Fruitless endeavours to stop the progress of decay! In the meantime, damar or resin is continually burnt in the house, while the guests who have already assembled regale themselves with quantities of arrack, and of a spirit they themselves prepare from the juice of a fruit, amid violent raving, the discord being increased by the beating of gongs, and the howling and lamentation of the women. Food is offered to the deceased; and when they find he does not partake of it, the mouth is filled with eatables, siri and arrack, until it runs down the body, and spreads over the floor.

When the friends and relatives are all collected, the body is placed upon a bier, on which numerous pieces of cloth have been laid, the quantity being according to the ability of the deceased; and under the bier are placed large dishes of China porcelain, to catch any moisture that may fall from the body. The dishes which have been put to this purpose are afterwards much prized by the Alfoers. The body is then brought out before the house, and supported against a post, when attempts are made to induce it to eat. Lighted segars, arrack, rice, fruit, &c., are again stuffed into its mouth, and the by-standers, striking up a song, demand whether the sight of all his friends and fellow-villagers will not induce the deceased to awaken? At length, when they find all these endeavours to be fruitless, they place the body on a bier, adorned with flags, and carry it out into the forest, where it is fixed upon the top of four posts. A tree, usually the Pavetta Indica, is then planted near it; and it is remarkable that at this last ceremony none but women, entirely naked, are present. This is called by the Alfoers 'sudah buang,' by which they mean that the body is now cast away, and can listen to them no longer. The entire ceremony proves that the Alfoers are deprived of that consolation afforded by our religion; and that they only give expression to the grief they naturally feel at parting with one to whom they have been attached."*

The chiefs and upper classes of the north-western islands of the group are for the most part Christians of the Dutch Reformed Church, the pastoral duties being

* Kolff, "Voyage of the 'Dourga,'" p. 161 *et seq.*

performed by native teachers, who are sent there by the missionary establishments of Amboyna, the government allowing them a small salary. Wadia, a little island near the northern extreme, is, however, occupied almost exclusively by Mohammedans, but they do not seem to make much progress in gaining proselytes. The pagan inhabitants show a greater tendency towards Christianity, as some of our festivals have been adopted by them, but apparently without understanding their meaning. The labours of the Dutch missionaries have been chiefly exerted among the brown-coloured tribes of the Moluccas, the difficulty they have experienced in finding native teachers who were willing to reside among wild tribes of a different race, being the chief cause of their apparent neglect of the Papuans. The opening that was afforded by the existence of semi-Malayan communities on the western islands of the Arru Group, seems to have been availed of at an early period of the Dutch occupation of the Moluccas, as some of the neat little churches which are found near the chief villages, have dates inscribed over their doors which show that they were erected in the early part of the last century. One of the objects of Lieutenant Kolff's expedition of 1826 was to inquire into the state of the Christian Church in the more remote islands of the Moluccan Seas, which had been neglected during the troubles occasioned by the last European war; and for this purpose he was accompanied by the Rev. Mr. Kam, the head of the Dutch Church at Amboyna, whose name is prominently connected with missionary labours in the Moluccas.

A full description of the Arru Islands and their

motley inhabitants would prove deeply interesting to ethnographical science. If, as there is much reason to suspect, the Arruans were originally of the same race with the inhabitants of the opposite coast of New Guinea, the course of improvement which has led to their becoming one of the best-conducted tribes of the Indian Archipelago might here be detected; and philanthropists would have data on which to act in reclaiming a race, which becomes more interesting from the utter barbarism in which some of its members are steeped.

## CHAPTER VI.

### CERAM AND THE MOLUCCAS.

MOUNTAIN PAPUANS—MIXED RACE ON THE ISLANDS LYING BETWEEN CERAM AND NEW GUINEA—REMNANTS OF THE PAPUAN RACE IN CERAM—CONDITION IN THE *TIME* OF VALENTYN—THE WARINGIN OR BANYAN-TREE OF THE FAR EAST—ITS CONNECTION WITH THE EARLY HISTORY OF THE NATIVE RACES—HOPELESS CONDITION OF THE PAPUANS IN THE INTERIOR OF CERAM—FORMER POWER OF THE MARITIME PAPUANS—THEIR EXPEDITIONS IN THE NEIGHBOURING SEAS—ADVENTURE OF A PAPUAN RAJAH AT TERNATE.

WITHIN the geographical limits of the Indian Archipelago, the Papuans only appear as inhabitants of the sea-coast in New Guinea and the islands immediately adjacent. In other parts of this region they are found only among the mountain fastnesses, maintaining an unequal struggle with the brown races by whom they are surrounded. In some of the Spice Islands, the group nearest to New Guinea, "their extirpation is matter of history," as observed by Mr. Crawfurd in his valuable "History of the Indian Archipelago."* In Ceram and

* Vol. I, p. 18.

Gilolo a few scattered remnants of the race still exist; but they hold little or no intercourse with their more civilized neighbours, flying into the thickets which afford them shelter and concealment on the first appearance of a stranger, experience having taught them that death or captivity will be their fate if they fall into the hands of their natural enemies. The characteristics of the Mountain Papuans must therefore be sought in those islands where their numerical strength permits them to lead a life more fitted for human beings than that of their hunted brethren. It is an error to suppose that these poor creatures disappear before *civilization*. Their chief destroyers are the wild and warlike hunting tribes of the brown race; and, excepting the case of the Moluccas, wherever European civilization has been introduced, the Papuans are more numerous than elsewhere. In the Philippines, for example, according to an intelligent modern traveller, their number in the year 1842 amounted to 25,000 souls.*

The large island of Mysol or Mesual, which lies nearly midway between the north-western extreme of New Guinea and Ceram, is said to have been occupied exclusively by Papuans when this region was first visited by Europeans, and they still form the bulk of the inland population; but the villages of the coast are occupied by a mixed race, in which the Papuan element, however, prevails. The islands of Goram, Ceram-Laut, Bo, Poppo, and Geby, and Patani-Hoek, the south-eastern extreme of Gilolo, are also occupied by people of the mixed race,

* Mallat, "Les Philippines," &c., vol. I, p. 97. Paris, 1846.

who are remarkable for their maritime activity, and for their friendly disposition towards European strangers. The mixture has arisen chiefly from these spots having been the places of refuge for offenders against the regulations established for the monopoly of spices in the Moluccas, and which, until a comparatively recent period, had been so rigidly enforced, that even suspected persons were unwilling to submit to the summary jurisdiction of the Dutch residents and "post-houders," if they had the slightest prospect of escaping to another district where they would be beyond the reach of the Spice-laws. The pilots and interpreters who accompany European traders on their voyages to New Guinea, are of this race, chiefly from Goram and Geby, and they are considered upon the whole as faithful and intelligent. The cordiality of the natives of Goram towards European strangers, affords a strong contrast to the reserve which tempers the hospitality of even the best disposed Mohammedan natives of the Moluccas.

The eastern extremity of Ceram, and also the greater portion of the north coast of that island, was inhabited by Papuans on the first arrival of Europeans in the East; but they are now only to be found in the jungles, and seem to be rapidly disappearing before the brown tribes, who are both numerous and warlike. Valentyn, the old Dutch historian of the East, who resided for many years at Amboyna and Banda, thus describes the condition of the Papuan communities of the coast of Ceram in the early part of the last century: "Hote (a river on the north coast of the island) is the northernmost rendezvous of the people of Messowal (Mysol), and it appears that

these Papoewas come here to trade with those of the Bay of Hatoewe. It is also the boundary-limit (*grenspaal*) of the Papoewas there. For those of Messowal, and their adherents, formerly used to plunder the other Papoewas who lived to the east and north-east of Hote, and therefore they named this place 'Hote,' which, in their language, means boundary-limit, or separation. Those of Messowal had left off this plundering for some years, when presently the Papoewas to the east and north-east of Hote attacked the other natives; and so many complaints were laid before their Honours (the *Raad*, or council), by the inhabitants of Amboyna, that in the first instance their Honours counselled the Sultan of Tidore, in Saif-Addeen's time, to prevent these occurrences; which he pretended to do. But afterwards he instructed them to attack and plunder our allies; and their Honours were obliged to give orders to the people of Amboyna to attack the Papoewas, not only on our coasts, but also in their own nests on the coasts of Maba, Weda, and Salwatti.* The old residences of the inhabitants of Hote, at least while they remained on the banks of the river, were like those of the other Papoewas, in the high forest, where they built their houses, according to an old native custom, on high piles, or among the branches of the waringin-trees, so far from the ground that they could only be got at by climbing ladders, which they probably did in order to secure themselves from sudden attacks. But in the year 1673, they removed to a spot a little to

* The two first of these places are on the east coast of Gilolo, and the last is a large island situated between Gilolo and New Guinea.—G. W. E.

the eastward of the river, where they have remained ever since."*

The waringin-tree, alluded to by Valentyn, is a variety of the *Ficus*, very closely resembling the banyan-tree of the continent of India; spreading in like manner over a large space of ground, the lateral branches sending down shoots, which take root, and become supplementary trunks. The circumstance of the wilder Papuans taking delight in residing among the branches of waringin-trees, whose dense foliage and horizontally spreading branches render them well adapted for the purpose, has been repeatedly noticed by travellers, but hitherto their accounts seem to have been little credited. This tree is of peculiar interest in connection with the earlier history of the native races of the Far East, as it is regarded with a superstitious veneration by all the aboriginal tribes of the Archipelago, as well as by those of the northern coasts of Australia, and by the lower classes, at least, of the Chinese.

Valentyn's account of a wild people found in the interior of Ceram, which is given below, agrees with information obtained by the writer within the last few years from natives of the south coast of that island, except as regards their being cannibals, on which point the informants were not unanimous. But all agreed in describing them as a particularly small race, of very dark complexion, with black frizzled hair, resembling that of the Papuans. "There are yet many other Alfoers (*Alfoereesen*) existing in the eastern part of Ceram; as those

* Valentyn, "Beschryvinge van Amboina," p. 56.

of Wassoa, Marihoenoe, of the country inland of Sepa and Tamilau; also inland of Haja, and in the district Silan Binauwer; and also inland of Cattaroewa, and in other places which are not accurately known;—a people so wild that they will not hold communication with anybody; residing chiefly in high waringin and other trees; living separately, from a want of mutual confidence, each in his own tree; and not only killing one another, but eating each other up."*

Some allowance must be made for the exaggeration in which the brown tribes always indulge when speaking of this degraded race, apparently with the view of furnishing an apology for the cruel manner in which they hunt them down whenever an opportunity offers; but of the general correctness of the above details, there can be little doubt. The case of a people so situated must be almost hopeless. This is probably the last stage in which the race has existed in many of the islands, large and small, from which it has now totally disappeared; and the circumstance brings forcibly to mind the condition in which a remnant of a native tribe of Van Diemen's Land was discovered, some years after the main body had been hunted down and transferred to an island in Bass's Strait. Many of the smaller islands lying between the Moluccas and New Guinea, are now altogether uninhabited, but the former occupants may have removed themselves to one of the larger islands in their vicinity, where they could find a retreat in the mountain fastnesses on the approach of danger.

* Valentyn, "Beschryvinge van Amboina," p. 78.

The power of the maritime tribes of Mysol, and some of the larger islands adjacent to the west coast of New Guinea, must have been considerable during the last century, as the ravages committed by their flotillas, which appear to have resembled that of the Outanatas seen by Mr. Modera, are a repeated subject of complaint in the writings of the time. The anecdote given by Captain Forrest, which is extracted below, relates to one of the latest and most formidable of the expeditions in which a number of Papuan tribes had combined in fitting out a fleet of sufficient force to operate at a distance from home. These enterprises, which had for their object both trade and plunder, were the terror of the fishermen of the Moluccas, as the latter were generally kidnapped when caught in convenient situations. This will explain the anxiety of the Dutch authorities of the Moluccas to suppress these expeditions by every means in their power; and although the measures adopted in the case mentioned by Captain Forrest can scarcely be approved off, still every allowance must be made for the irritation caused by the constant complaints of those whose near relatives had been carried off by the marauders, for such they must undoubtedly be considered.

"About ten in the forenoon we were ready to sail (from Mysol). This morning Tuan Hadjee (the Tidore chief, who accompanied Captain Forrest as guide and interpreter) was visited by the consort of the Rajah of Salwatty, whose husband had lately been circumvented by the Dutch, and sent to the Cape of Good Hope. I also paid my respects to the lady, and made her a present. She was well-looking, and had three female

attendants. She presented Tuan Hadjee with a small corocoro; and from him I learned the following account of her lord. Some time about the year 1770, a number of Papua boats from New Guinea, the islands Aroo, Salwatty, and Mysol, near the time of the vernal equinox, when the seas are generally smooth, assembled to the number of more than a hundred, and sailed up the Strait of Patientia, which divides Batchian from Gololo. They committed no hostilities; but the Dutch, apprehensive of what they might do, sent to them, and made the chiefs presents of cloth, &c., upon which they dispersed; and after fishing a few days, and hunting in the woods, they went home. However, the Rajah of Salwatty stayed behind, but neither he nor any of his people did any mischief. The Dutch, willing to get the Rajah into their power, fell on the following stratagem. They sent a messenger to him with a paper, signed and sealed by the Governor of Ternate, telling him it was a pardon and remission of his *sala* (offence) for having come with an armed force into the Dutch territories; and that he, in particular, was more lucky than the other Papua chiefs, who had returned home without such a formal absolution. At the same time, he was invited to come and see Ternate, where the governor would do him all kinds of honour suitable to his rank; and in case he should fancy anything in the Company's warehouses, he had a bag of dollars presented him. This was the bait. The Coffree chief, sensible the dollars could buy him nothing in his own country, whither he certainly might have carried them, and having heard of the fine things to be bought of the Dutch at Ternate, could not resist the temptation of

laying out money, got unexpectedly and for nothing. He therefore consenting, went, accompanied by ten or twelve of his people, into the fort, and waited on the governor, who showed him civility and respect. He then laid out his dollars. Presently a guard was turned out; and they thought themselves so sure of their prisoner, that they did not even shut the gates. When it was announced to him that he must surrender, he whispered to his people—who were ready to *mangamo* (run a muck) upon the occasion to serve their master, or sell their lives dear—not to stir in his defence, but to save themselves; which, while the Rajah was delivering up his cress (dagger), they immediately did; and running out of the fort, they got on board their corocoro, and escaped. The Rajah is now a prisoner at the Cape. Possibly the Dutch allowed his people to get away."*

It must be remembered that this affair took place when the government of Netherlands' India was in the hands of a trading company, so that the Dutch nation is only indirectly responsible. Indeed, I should have hesitated in bringing it forward at a time when our own administration in the East presents many tender points, had not common justice towards the Papuans rendered it necessary to produce evidence, that would tend to show how it has happened, that three centuries of intercourse with an European race settled in their immediate neighbourhood, has been anything but favourable to the advance of the native tribes of New Guinea.

* Forrest, "Voyage to New Guinea," p. 147.

Madeley lith. 3 Wellington St. Strand

AHETAS.

(or Negritos of Luzon.)

## CHAPTER VII.

### AHETAS, OR NEGRITOS OF THE PHILIPPINES.

DISTRIBUTION OF THE AHETAS IN THE PHILIPPINES—ACCOUNTS OF EARLY VOYAGERS — NATURE OF THE COUNTRY — PHYSICAL CHARACTERISTICS OF THE AHETAS—FOOD—HABITS — SINGULAR PRACTICE — NOSTALGIA OR HOME-SICKNESS — INDIVIDUALS RESIDING WITH THE FOREIGN SETTLERS—M. DE LA GIRONIERE'S VISIT TO A MOUNTAIN TRIBE—FIRST INTRODUCTION—PERSONAL APPEARANCE—HABITS—WORSHIP—CUSTOMS ON THE DEATH OF ONE OF THEIR TRIBE—MODE OF COURTSHIP—RESPECT FOR OLD AGE — STYLE OF LANGUAGE — POISONED ARROWS—AGILITY OF THE AHETAS.

THE woolly-haired tribes are more numerous in the Philippines than in any other group of the Indian Archipelago, with the exception of New Guinea. M. Mallat, as already stated, gives the amount of the "Negrito" population in 1842 as 25,000. This can only be considered as approximative, still it is probably not far from the true amount. The race, therefore, can scarcely be less numerous now than on the first arrival of the Spaniards more than three centuries ago. Indeed, their distribution among the islands of the group seems to have

been much the same then as at the present day; for the island on which they were first seen was named by Magellan "Isla dos Negros," to distinguish it from the adjacent island Zebu, where his ships remained for some months. Negros still contains a large population of Papuans, while Zebu is altogether free from them, and no record exists of their having ever been found there. Samar and Leyte are similarly situated with Zebu, but Mindanao and Mindoro contain several tribes of Negritos, and they form the chief population of the less accessible parts in the mountain ranges of Luzon, the largest island of the Philippine Group.

The accounts of the Negritos given by the early Spanish navigators perfectly apply to their present condition. They are described as being smaller, more slightly built, and less dark in colour than the negroes of Africa, and as having features less marked with the negro characteristics, but as having woolly instead of lank hair; and their social condition could not have been much better than now, since they are described as living on roots, and the produce of the chase; and as sleeping in the branches of the trees, or among the ashes of the fires at which they had cooked their food.

The following details respecting their present condition have been obtained chiefly from the accounts of MM. Mallat and de la Gironiere, the former an intelligent historian, and the latter an able describer of the adventures that befel him during a residence of twenty years among the aboriginal races of the Philippines.*

* Mallat, *ubi supra*. De la Gironiere, "Vingt Années aux Philippines," Paris, 1853.

But it will be as well, in the first instance, to give a short account of the geographical features of this group, which forms the northern extreme of the Indian Archipelago. It consists of a mass of mountains, the peaks of which are often active volcanos, with alluvial plains, occasionally of great extent, lying at their base. As in all volcanic countries, the soil possesses great natural fertility, which is here displayed in the production of a vegetation scarcely less vigorous and luxuriant than that of New Guinea. A portion of the plains, more especially on the western side of Luzon, the largest and northernmost of the group, is under cultivation; but the mountains, for the most part, remain in their natural condition, covered with lofty trees and a thick growth of underwood, or forming peaks and precipices inaccessible to any animal less active than a savage. Here, and here only, the Papuans are now to be found, sometimes holding friendly intercourse, and exchanging the produce of their mountains, with the brown races of the plains, but more generally living secluded in their fastnesses, and attacking all indiscriminately who venture to approach their domains.

The name bestowed on them by the Spaniards is "Negritos," or little negroes, but that of "Itas" or "Ahetas"* seems to be their usual appellation among the planters and villagers of the plains. They are well formed and sprightly, but very low in stature, as they rarely exceed four feet and a half in height. Their colour is a shade or two lighter than that of the races of Africa, and their features are less negro-like, the nose,

* Written "Ajetas," but pronounced as above.

although broad and flat, not being particularly remarkable. The deficiency of chin is, however, very observable, and the hair is invariably crisp and frizzled. Their chief food consists of roots and fruits, the spontaneous productions of the forests (for they have not as yet learned to cultivate the soil). To these they add the spoils of the chase, which are sometimes sufficiently abundant, as the woods abound in feathered game, as well as deer, wild pigs, and buffaloes. The game is roasted, or rather scorched, and is usually eaten on the spot where it has been slain, a measure, by the way, almost necessary when wild buffaloes fall into their hands, as these animals are sometimes of enormous size. Their weapons of war and the chase are bows and arrows (which last are carried in a quiver of bamboo), and lances or throwing-spears. Their domestic habits are thus noticed by M. Mallat, who does not, however, appear to have seen them in their mountain fastnesses, as was the case with M. De La Gironiere, whose description of a visit to one of the tribes we shall have to quote presently: "They lie down to sleep wherever the night overtakes them, either in a tree or on the grass; and when the weather is cold, or the earth damp, they make a large fire, and roll themselves in the warm ashes, or pass the night under the shelter of a spreading tree.

* * * *

"Sworn enemies of the Indians (brown tribes) they have preserved a custom from which they never derogate, and which renders them exceedingly formidable. When a member of their family or one of their friends dies, one of them presents himself immediately among his companions

and the parents of the defunct, with a quiver at his back and a bow and arrow in his hand, and declares he is going to depart, swearing that he will not return among them until he has killed one or more of the Indians, in order to avenge the death of their friend, which he attributes to the sorcery of their rivals. He immediately resorts to the places which he knows them to frequent, and ascends the trees, from which he examines the domicile of the Indians, the river in which they are in the habit of bathing, or the brook from which they collect the auriferous sands; and there, hidden and in silence, awaits the opportunity of striking them dead with his poisoned arrows. Then he returns among his people, and mingles in their songs, dances, and rejoicings, for he has avenged the death of a brother or a friend."*

Those who are acquainted with the practices of the aboriginal tribes of Australia will read this paragraph with deep interest. Indeed it displays the characteristic which has chiefly led to the Papuans being regarded with hatred and abhorrence by all the brown tribes with whom they come in contact, and which, if persevered in, would eventually lead to their total extermination. And in countries exclusively occupied by the race, where of necessity the victim has to be sought in a kindred tribe, this practice has contributed more than any other cause to that estrangement between the different tribes which has proved an effectual bar to mutual improvement. M. Mallat, will, I am sure, excuse me if I correct his account in one unimportant particular. It is not on the death of

* Mallat, "Les Philippines," tome II, p. 94.

an individual, but on that of a *warrior* of the tribe, that a victim is sought in another community; and the practice seems to be rapidly disappearing from among the mountain Papuans, perhaps from it sometimes producing a retaliation that has not left a sufficient number of warriors alive to avenge the death of the slain.

M. Mallat also notices the apparently untameable nature of Papuans of the Philippines, and their incessant desire to return to the savage state, which has often rendered attempts to civilize individuals utterly abortive. But this feeling appears only to exist when in the neighbourhood of their homes, for the cheerfulness, and apparent forgetfulness of country, which is displayed by the Papuans, whether of the mountains or coasts, who are found in a state of slavery throughout the southern settlements of the Archipelago, is calculated to arrest the attention of those who have had opportunities of observing them closely. Indeed the Papuans appear to be totally exempt from that "nostalgia," or home-sickness, which prevails among the natives of Australia, and those of Rotti, near Timor, when removed from their own country. This feeling is so prominent among the latter, that a body of six hundred men, who had been impressed into the Dutch service to act as troops in their Indian settlements, became almost extinct in the course of a few years, and the lives of the remainder, about forty in number, were only saved by their being sent back to their own country.

"The character of the Negritos is untameable, and it is impossible to surmount their tendency to idleness. Prompted by an irresistible instinct to return to the place

of their birth, they prefer a savage life to all the charms of civilization. It has occurred that individuals, who have taken Negritos during their infancy, and made sacrifices to give them an education, have found themselves suddenly abandoned by them. An instance is given in which the Archbishop of Manilla brought up one of them with great care, and even ordained him as a priest; but who, unable to support a social life (*la vie sociale*), left his cassock behind and returned to the mountains, a striking example of the power which a love of liberty and independence preserves."*

A few individual Negritos are always to be found about the capital, generally attached to the establishments of the higher functionaries, where they lead a life by no means well calculated to improve their habits, as they are alternately petted by their masters, and teased by their fellow-servants, who take delight in witnessing the fitful fury into which the little creatures are thrown. M. Mallat had one of them in his service while at Manilla, and therefore must have had favourable opportunities of examining their characteristics. He was a native of the Sierra which forms the western side of the port of Manilla. "The almost inaccessible retreats of these wild mountains, are inhabited by a great number of the little negroes, called Negritos, of whom we have spoken above. It sometimes happens, that they are hunted up in their places of refuge, when endeavours are made to take some prisoners, choosing the younger ones, who are brought up by the inhabitants until they attain

* Mallat "Les Philippines," tome II, p. 95.

the age of reason, and who employ them, in the interval, in different services, and then give them their liberty. One of our friends had one in his possession, which he gave over to us. He was called Panchote, was not wanting in intelligence, and was especially full of mischief."*

The following account of M. de la Gironiere's visit to a tribe residing near the east coast of Luzon, a little to the north of the parallel of Manilla, is the more interesting from such events being of very rare occurrence, their communication with strangers being seldom of a friendly nature. "I passed three days among the good Tagalocs of Binangonan, who received and fêted me like a real prince. The fourth day I made my adieus, and we directed our course towards the north, among mountains always covered with thick forests, and which, like those we had just quitted, presented no traced route, excepting a few narrow path-ways beaten by wild beasts. We advanced with caution for we were now in the parts inhabited by the Ajetas. At night we concealed our fires, and one of us always acted as sentinel, for what we feared most was a surprise.

"One morning, while pursuing our way in silence, we heard before us a chorus of squeaking tones, which had more resemblance to the cries of birds then to the human voice. We kept on our guard, concealing our approach as much as possible with the aid of the trees and brambles. All at once we perceived at a little distance about forty savages, of all sexes and ages, who had

* "Les Philippines," II, p. 195.

absolutely the air of animals. They were on the banks of a rivulet, surrounding a great fire. We made several steps in advance, and presented the butt-ends of our guns towards them. As soon as they perceived us they set up shrill cries, and prepared to take to flight; but I made signs to them, by showing them some packets of segars, that we wished to offer them for their acceptance. I had fortunately received at Binangonan all the instructions necessary for knowing how to open a communication with them. As soon as they comprehended us, they ranged themselves into a line, like men preparing for a review: this was the signal that we might approach. We went up to them with our segars in our hands, and I commenced distributing them from one extremity of the line. It was very important that we should make friends with them; and give each an equal share, according to their custom. The women who happened to be in the family-way claimed a double share, and patted the most prominent part of their persons in order to bring under my notice their title to the claim. The distribution being over, our alliance was cemented, and peace concluded, when they commenced smoking. A deer was hanging to a tree, from which the chief cut three large slices with a knife of bamboo, and threw them into the fire, and drawing them out an instant afterwards, presented a piece to each of us. The exterior was slightly burned and sprinkled with ashes, but the interior was perfectly raw and bloody. It would not do, however, to show the repugnance I felt at making a repast scarcely better than that of a cannibal, for my hosts would have been scandalized, and I wished to live in good correspondence

with them for some days. I therefore eat my piece of venison, which, after all, was not ill-flavoured, and my Indians having followed my example, our good repute was established, and treason on their part no longer possible.

"I found myself at length among the people of whom I had been in search since my departure from Jala Jala, and commenced examining and studying them at my ease. We established our bivouac a few paces from theirs, as if we formed a part of the family of our new friends. I could only converse with them by gestures, and had unheard-of difficulty in making myself understood; but the day after my arrival I had an interpreter. A woman who brought a child for me to give it a name, had been brought up by the Tagalocs. She had spoken their language, and still remembered sufficient to furnish me with all the particulars that interested me, although not without difficulty.

"The people with whom I had come to amalgamate for several days, appeared to me rather in the light of a large family of apes than of human beings. Even their voices resembled the small cries of these animals, and their gestures were identical. The only difference I found consisted in their knowledge of the use of the bow and lance, and in being able to make a fire; but in order to depict them well, I will commence by describing their forms and physiognomies. The Ajetas or Negritos are ebony-black, like the negroes of Africa. Their utmost stature is four feet and a half; the hair is woolly, and as they take no pains in clearing it, and do not know how to arrange it, it forms a sort of crown around the head,

which gives them an exceedingly fantastic aspect, and makes the head appear when seen from a distance, as if surrounded with a sort of *auréole.* The eyes are rather yellow, but of a vivacity and brilliancy comparable to that of the eagle. The necessity of living by the chase, and of pursuing the prey without cessation, exercises this organ in a manner which gives it this remarkable vivacity. The features of the Ajetas somewhat resemble *(tiennent un peu)* those of the African blacks; the lips, however, are less prominent. While still young they are neatly formed; but the life they lead in the woods, sleeping always in the open air without shelter, eating a large quantity one day and often nothing the next, and prolonged fasts followed by repasts eaten with the gluttony of wild beasts, produce a large stomach and render the extremities meagre and lank. They wear no clothing, with the exception of a little belt of the bark of trees, eight or ten inches wide, which encircles the waist.

"Their arms consist of a lance of bamboo, a bow of palm-wood, and poisoned arrows. They live upon roots, fruits, and the produce of the chase. They devour their meat almost raw, and live together in tribes consisting of fifty to sixty individuals. During the day, the old people, the infirm, and the children, assemble around a large fire, while the others are hunting in the woods; and when they obtain a prey that will last for some days, they all remain around the fire. At night they all sleep *pêle-mêle* among the ashes of the fire. It is extremely curious to see fifty of these creatures of all ages, and more or less deformed, thus collected together. The old women especially are hideous; their decrepit limbs, large

stomachs, and extraordinary head of hair, give them the appearance of furies, or old witches.

* * * *

"The Ajetas have no religion, and adore no star. It appears, however, that they have transmitted to the Tanguianes (a brown race inhabiting the neighbourhood), or have learned from the latter, the practice of worshipping for a day a rock, or the trunk of a tree, in which they find a resemblance to some animal or other. Then they leave it, and think no more about idols until they meet with some other fantastical form, which becomes a new object of an equally frivolous worship. They hold the dead in great veneration. For several years they resort to their graves for the purpose of depositing a little tobacco and betel upon it. The bow and arrows of the deceased are suspended over his grave on the day of interment, and according to their belief he emerges every night from the grave to go hunting."

* * * *

"As I have already stated, the Ajetas do not always wait for the death of the afflicted before they bury him. Immediately after the body has been deposited in the grave, it becomes necessary, according to their usages, that his death should be avenged. The hunters of the tribe go out with their lances and arrows to kill the first living creature they meet with, whether a man, a stag, a wild hog, or a buffalo. When on their journey in search of a victim, they take the precaution of breaking off the young shoots of the shrubs they pass by, leaving the ends

hanging in the direction of their route, in order to warn neighbours and travellers to avoid the path they are taking in search of a man or beast to be offered up; for if one of their own people fall into their hands, even he will be sacrificed as the expiatory victim.

"They are faithful in marriage, and only have one wife. When a young man has made his choice, his friends or parents ask the consent of the girl. It is never refused. The day is chosen, and in the morning, before sunrise, the girl is sent into the forest, where she hides herself, or not, according to her inclinations towards her suitor. An hour afterwards the young man is sent to seek her, and if he has the good luck to find her and bring her back to her friends before sunset, the marriage is consummated, and she is his wife for ever. But if, on the contrary, he returns without her, he must give up all farther claim.

"Old age is very much respected among the Ajetas, and it is always one of the eldest who governs their assemblies. All the savages of this race live, as I have already said, in great families of sixty to eighty. They stray in the forests without a fixed residence, and change the spot according to the greater or lesser quantity of game in the neighbourhood.

* * * *

"Living in a state altogether primitive, these savages possess no instruments of music; and their language, which resembles, as I have already said, the chirrupping of birds, contains only a few words of incredible difficulty of acquisition by the stranger who tries to learn it. They

are good hunters, and have wonderful address in the use of the bow. The children of both sexes, while their parents are in the woods, exercise themselves on the banks of the streams with little bows and arrows. When a fish is perceived in the clear water, they discharge an arrow at it, and it very seldom happens that they miss their mark.

"The weapons of the Ajetas are poisoned. A simple arrow does not make a wound of sufficient importance to arrest an animal, such as a deer, in its course; but if the barb has been covered with the poisonous preparation known to them, the least scratch produces an inextinguishable thirst in the animal, and he dies the moment he has gratified it. The hunters then remove the flesh around the wound, and they can eat the remainder with impunity; but if they neglect this, the entire carcase acquires a flavour so bitter that even the Ajetas cannot eat it.

"The Ajeta has an incredible agility and address in all his movements. He ascends the highest trees like the monkeys, seizing the trunk with both hands, and applying the soles of his feet. He runs like a deer when in the pursuit of large game, his favourite occupation. It is extremely curious to see these people departing on a hunting excursion; men, women, and children, all go together, like a troop of orang-outangs on a plundering expedition. They are always accompanied by one or two small dogs of a singular breed, which aid them in pursuing the prey after it has been wounded."*

* De la Gironiere, "Souvenirs de Jala Jala," p. 294 *et seq.*

This is one of the fullest accounts of the Negritos of the Philippines that has ever been given, and from the favourable opportunity M. de la Gironiere had of observing their habits, probably the best. The interview terminated in a most friendly manner; but while the party was returning, the burial-place of the tribe was despoiled of a skeleton, which brought the Ahetas upon them, and they were chased out of the country, nearly falling a sacrifice to their temerity in violating a repository for the dead.

The subjoined comparative sketch of the personal characteristics of the three races inhabiting the Philippine Islands—namely, the Tagalas or brown tribes, the Negritos, and a race which is supposed to have a mixture of Chinese and Japanese blood, is extracted from M. Mallat's "Les Philippines," vol. II, p. 36.

| | Indiens Purs. | Indiens Mélangés. | Negritos. |
|---|---|---|---|
| Taille ... ... ... | Elégante, moyenne, quelquefois élevée ... ... | Elégante, moyenne, quelquefois élevée... | Assez élégante, petite et grêle. |
| Peau ... ... ... | Cuivrée, couleur de coing cuit, lisse ... ... | Plus claire, quelquefois jaunâtre ... | Couleur de café trop grillé. |
| Corps ... ... ... | Généralement grêle bien tourné, élancé ... | Plus lourd ... ... ... ... ... | Grêle et agile. |
| Cheveux ... ... | Noirs, lisses, fournis et durs ... ... ... | Moins fournis ... ... ... ... | Très noirs, frisés, moins noir que ceux des nègres d'Afrique. |
| Tete ... ... ... | Moyenne ou petite, ronde, mais aplatie en arrière ... ... ... ... ... ... | Généralement grosses ... ... ... | Petite et plus ronde. |
| Front ... ... ... | Quelquefois découvert mais généralement étroit ... ... ... ... ... ... | Plus découvert ... ... ... ... | Etroit. |
| Yeux ... ... ... | Noirs, brillants, en amande ... ... ... | Moins réguliers ... ... ... ... | Plus grands, plus perçants, et brillants. |
| Sourcils ... ... | Fournis, arqués ... ... ... ... ... | Moins arqués ... ... ... ... | ... ... ... ... ... |
| Cils ... ... ... | Longs ... ... ... ... ... ... | ... ... ... ... ... ... | Très longs. |
| Nez ... ... ... | Moyen, généralement epaté quelquefois moins | Plus gros ... ... ... ... ... | Moyen ou petit, épaté. |
| Bouche ... ... ... | Généralement grande, quelquefois moyenne ... | Plus grande ... ... ... ... | Moyenne. |
| Levres ... ... ... | Moyennes ... ... ... ... ... ... | Plus grosses ... ... ... ... | Moyennes et plus rétournées. |
| Dents ... ... ... | Blanches, limées; très-fortes ... ... ... | Fortes et grosses ... ... ... ... | Larges et très-fortes. |
| Machoire Supérieure | Naturelle ... ... ... ... ... ... | Développée; large pommettes ... ... | Naturelles. |
| „ Inférieure | Régulière et forte ... ... ... ... | Forte, plus ouverte ... ... ... | Bien faite. |
| Poitrine ... ... | Large; les seins dur et droit, chez les femmes | Seins droits et retombants mais fermes . | Seins droits et retombants mais fermes. |
| Habitude du Corps ... | Gracieuse et élégante ... ... ... ... | Gracieuse ... ... ... ... ... | Dégagée. |
| Fesses .. ... ... | Développées et dures ... ... ... ... | Développées et dures ... ... ... | Développées et dures. |
| Cuisses ... ... ... | Grêles ... ... ... ... ... ... | Grêles ... ... ... ... .. | Grêles. |
| Jambes ... ... ... | Grêles ... ... ... ... ... ... | Grêles ... ... ... ... ... | Grêles. |
| Pieds ... ... ... | Petits, adroits, et alertes... ... ... ... | Petits ... ... ... ... ... | Petits, adroits, et alertes. |
| Chair ... ... ... | Dure ... ... ... ... ... ... | Dure ... ... ... ... ... | Dure. |
| Poil ... ... ... | Légèrement velu ... ... ... ... | Un peu plus ... ... ... ... | Peu. |
| Barbe ... ... ... | Nulle ... ... ... ... ... | Peu ... ... ... ... ... | Peu. |
| Parties Génitales ... | Peu développées, circoncis ... ... ... | Peu développées, circoncis ... ... | Circoncis. |

## CHAPTER VIII.

### MINDORO, NEGROS, MINDANAO, SULU AND BORNEO.

MINDORO; VARIETIES OF RACE—THE BANGANS—FRIENDLY RELATIONS WITH THE BROWN TRIBES — NEGROS; HABITS OF THE WOOLLY-HAIRED TRIBES—MINDANAO—SULU; THE ISLAND FORMERLY OCCUPIED EXCLUSIVELY BY PAPUANS — DESCENT OF THE REIGNING FAMILY FROM A PAPUAN CHIEF—PRESENT CONDITION—BORNEO; SUPPOSED NON-EXISTENCE OF PAPUAN TRIBES IN THE INTERIOR—WOOLLY-HAIRED TRIBE IN THE MOUNTAINS OF THE EAST COAST—MR. DALTON'S DESCRIPTION OF A WILD RACE—DUTCH AUTHORITIES ON THE EXISTENCE OF PAPUANS IN BORNEO.

MINDORO. In this island (which lies immediately adjacent to the south-west coast of Luzon, being separated only by a narrow strait), the Negritos are congregated in a mountainous district, called Bangan, where they live on friendly terms with the Manguianes, or wild tribes of the brown race, by whom they are surrounded, although very little intercourse subsists between them; so that here, at lest, the system of sacrificing a neighbour, to avenge the death of one of their own tribe, seems to have been abandoned. Indeed the practice is apparently only persisted in by two or three of the more remote and savage

communities of Luzon. The Manguianes, although a mild and industrious people, are so little advanced in civilization, that European visitors, who have not had opportunities of personal communication with the Bangans, often leave the island with the impression, that they are only a more savage variety of the same race. Indeed a general impression prevails among the Spanish priests and missionaries in the Philippines, that the brown races are the descendants of the Negritos; and M. Mallat, who seems to have derived his ethnographical information chiefly from this source, entertains the same opinion. But as all speculations of this nature are purposely avoided in the course of the present work, it need only be stated, that all the native tribes of Mindoro, with the exception of the Bangans, have been ascertained to belong to the brown, or as it may be called here, yellow race (for the complexion is generally fairer than in Luzon); so that the Negritos mentioned by M. Mallat as existing in Mindoro,* can only be looked for among the tribes inhabiting this district.

The most recent, and perhaps the most full and authentic account of the native tribes of Mindoro, appeared in a Spanish journal, the "Diario de Manila," in August and September, 1849: evidently the production of one of the Spanish missionaries, who have been so zealously employed for many years past in extending Christianity through the more remote islands of the Philippines; and the details proved so interesting, that the writer translated it entire for the "Journal of the Indian Archipelago," in which it

* "Les Philippines," tome II, p. 93.

was inserted during the same year.* The allusions to the Bangans are merely incidental, as the author of the account, whose labours were chiefly confined to the more southern portion of the island, had seen no individual belonging to the tribe. The following is an extract:

"The most populous (of the Manguian villages) contain two hundred or three hundred savages with their families. These villages hold communication with each other, but this is not so constant or intimate as to prevent a thousand incredible absurdities being circulated among themselves respecting their neighbours. For instance, the Manguians, who live in the neighbourhood of Mansalay, in the south-eastern part of the island, state that the people of Bangan permit no stranger to enter their district, unless he is accompanied and introduced by one of their people; that when they have large families of children, and find difficulty in supporting them, the parents abandon them in the woods, or on pathways leading to other villages; that their marriages are attended with extravagant and ridiculous ceremonies, which decency withholds me from referring to, and which are described with such ridicule and aversion, that one would suppose that they were speaking of another race of people, whom they had never seen."

Again: "The invasion of the pirates (Lanuns, or Mohammedan natives of Mindanao), must have been exceedingly bloody and destructive. Individuals are yet in existence, whom we have heard refer to the smallness of the number of those who escaped the general destruc-

* "Journal of the Indian Archipelago," vol. III, p. 761.

tion, and who yet tremble as they relate the circumstances, describing these invaders as having fearful countenances, thus transmitting to their children the panic terror which the number of the *Moros* excited in them. Those few who escaped, congregated in the neighbourhood of a small savage tribe, which, without doubt, inhabited the central mountains from time immemorial, and whose district, lying in the northern part of the island, is designated among the natives by the name of Bangan. The descendants of these fugitives are the people who now constitute the interior population of Mindoro, living independent of the Spanish authority, and who are distinguished by the generic name of 'Manguianes.' They differ from the primitive tribe alluded to above, in not speaking their idiom, which is unknown to us, unless it be pure Tagala (the chief dialect of the brown tribes of Luzon, and some of the neighbouring islands), and after the first moments of panic were over, they separated from them. Indeed, the Manguianes relate a thousand fantastic tales about the customs of this mountain tribe, and have left them, alone and isolated, in their lurking-places."*

The good missionary little thought, that when writing the above paragraph, he was furnishing the best piece of evidence in favour of an injured and degraded race of his fellow-men, that had ever been laid before their more civilized brethren.

Isla dos Negros.—Of the central group of the Philippines, consisting of Panay, Negros, Samar, Leyte, Masbate,

* "Journal of the Indian Archipelago," p. 577.

Bohol, and Zebu, the two former are the only islands in which Negrito tribes exist at the present day; and even as regards Panay, the fact must be considered doubtful. Negros, however, contains a considerable Negrito population, the crest of the mountain range, which extends throughout the length of the island, a distance of one hundred and twenty miles, being almost exclusively occupied by scattered tribes. They sometimes molest travellers when crossing the Sierra from one side of the island to the other; but as the Igorrotes, or brown tribes, are equally troublesome in this respect, the interruptions may be owing to temporary causes, in which the strangers may themselves have taken the initiative. Certainly the Negritos have made a few steps in advance of the savage state, as they exchange the produce of the forests, chiefly wax and deers' horns, with the people of the coast, from whom they obtain chopping-knives and tobacco.

Mindanao.—The interior of this large island is said to be inhabited by many small tribes of Papuans; but those only who reside near the north coast, where there are several Spanish settlements, are known to Europeans. The chief tribes of the north are called respectively Dumagas, Tagabaloys Malanos, and Manabos, but very little is known concerning them, except that, in common with the other mountain Papuans of Mindanao, they are comparatively inoffensive.

Sulu.—Some parts of the interior of Sulu, the largest island of this group, are occupied by Papuans who appear to be further advanced than any other mountain tribe of this race to be found in the Indian Archipelago; but the recent information that has been obtained respecting them,

only serves to show that they are useful and obedient subjects to the Sultan of Sulu, whose family is said to be descended from a chief of that race. The best and fullest account of Sulu is that drawn up by Mr. J. Hunt from information collected during a six months' residence on the spot, while in the employ of the British Government of Java, and which has been inserted in Mr. Moor's "Notices of the Indian Archipelago." The particulars he gives concerning the early history of the island, which were obtained chiefly from the Malayan chiefs or princes, explain the circumstances which may have led to the Papuans being held in greater consideration here than elsewhere.

"This island, it is said, was generally peopled with Papuans, in a state of savage nature, who even at this day inhabit some of the mountains of the interior. The Chinese were, from time immemorial, in the habit of trading to these islands for pearls; but the first people that shed any rays of civilization among them were the Orang Dampuwan (or as the Chinese call them Sonpotualan). They governed the sea coasts, built towns, planted grain, and opened the rivers. They, however, found the aborigines such a faithless race, that they at length abandoned it; and indeed during their sojourn, knocked as many on the head as they could come at. At length the fame of their submarine riches reached the chiefs of Banjar (a Hindu kingdom in the south-eastern part of Borneo) who opened a communication with them; they at length planted a colony there, sending over immense numbers of settlers, and with a view to conciliate the faithless possessors of this rich isle, a *putri* (virgin) of exquisite beauty was

sent and married to the principal chief, from which alliance have sprung all the subsequent sovereigns that have governed Sulu: by this treaty of marriage the island became tributary to the Banjar Massin empire. Among the improvements introduced by the Banjar people, are particularly enumerated the elephant, the teak-tree, and the cinnamon; the place becoming a delightful spot with considerable commercial advantages, attracted a number of settlers from Borneo and the southern isles of the Philippines, and they managed to drive the Papuans to the almost inaccessible hills for shelter and concealment, in which state of constraint their numbers must have sensibly diminished."*

This kind of matrimonial alliance appears to have been by no means unusual in earlier times, as some of the principal men of the fair tribes of the Moluccas trace their descent from the ancient chiefs of the country; indeed individuals are sometimes met with who are so strongly marked by Papuan characteristics as to afford strong confirmation of their claims. At the present day, it is by no means an uncommon thing for the Papuan chiefs to take to wife maidens of the fair race; and the children resulting from these unions are very favourable specimens of the human kind. Mr. Hunt's account of the Sulu Papuans in 1812 may be considered as showing the condition of the race immediately before they become absorbed in the general population, whenever such an event takes place.

"Of the population in the interior, the Caffrees or

* Hunt; in Moor's "Notices of the Indian Archipelago." Appendix, p. 31.

Papuans hold the mandates of the Sultan and Ruma Bichara (Parliament) in the highest respect, and pay some trifling tribute; they were formerly brutal and ferocious to the last degree, and the Biayans (Bisayans?) or Orang Solok decapitated them whenever they could; but since their conversion to Islamism this barbarous practice has ceased, and the Papuans have lost much of their ferocity. I never saw one of them at Sulu or Soog (the capital). They exchange the products of their hills with their neighbours for such articles as they most require."*

The Papuans of Sulu would appear to have been the most orderly of the Sultan's inland subjects at that time, as Mr. Hunt also states that "the people of the interior (Papuans excepted) are at open war with the Sultan and towns-people, having serious grounds of complaint against them; the towns-people being in the constant practice of plundering their cattle and effects, and massacreing those that oppose their predatory pursuits."†

BORNEO.—The interior of this large island is occupied by tribes of the brown race, whose warlike habits, and skill in the use of missiles, will account for the disappearance of a less civilized race from the southern and western parts of the island. In the year 1834, when on a visit to the western coast of the island, I was informed by several of the more intelligent among the natives, that a wild, woolly-haired, people existed in the interior; but the information was mixed up with so

* Hunt, *ubi supra*, p. 49.

† Idem.

many incredible details respecting their habits, that I was led to consider the whole as fabulous; and the subject is treated in this light in the narrative of my voyages, which was published soon after my return to England in the following year.*

During a second visit to the Archipelago, my attention was chiefly directed to the more eastern islands, where the field was comparatively new, and I had no opportunity of obtaining farther information respecting the interior of Borneo until when again on my return to England in 1845. One of my fellow-passengers on that occasion was Captain Brownrigg, whose ship, the 'Premier' of Belfast, had been wrecked on the east coast of Borneo during the previous year, when the European portion of the crew found refuge with the Rajah Mudah of Gunung Thabor, a place about fifty miles up the Buru or Kuran River, whence they were removed after a residence of several months by a Dutch vessel of war, which had been

* "The various tribes are said to differ considerably from each other, an assertion which I do not pretend to dispute, although my own experience would go to prove the contrary, since I saw individuals belonging to several distinct tribes, who, with the exception of a difference of dialect, might be recognised as the same people, those who lived entirely on the water being much darker than the rest. It is said by the Dyaks themselves, that some parts of the interior are inhabited by a woolly-haired people; but as they also assert that men with tails like monkeys, and living in trees, are also discoverable, the accuracy of their accounts may be doubted. I met with no Dyak who had seen either, but as a woolly-haired people is to be found scattered over the interior of the Malay Peninsula, their existence in Borneo seems by no means improbable."—"The Eastern Seas," p. 255.

sent from Macassar for the purpose. Captain Brownrigg was so kind as to entertain me frequently with accounts of the people among whom he had been thrown, and who had not previously been visited by Europeans. They appeared to me to differ in no essential particular from the other coast tribes of Borneo, except in being rather more advanced, as was evident, indeed, from the hospitable reception he met with among them; but my attention having been aroused by a repeated mention of "darkies" as forming part of the population, I was induced to make some inquiries, when I found that he alluded to an inland tribe that only occasionally visited Gunung Thabor, and who were a short, but stoutly built, people, perfectly black, and with hair so short and curly, that the head appeared to be covered with little knobs. This perfectly agrees with the general appearance of the hair of the Papuans who keep the head shorn; and I have not the slightest doubt that they were unmixed Papuans. He also described the skins of the breast and shoulders as displaying many raised scarifications, apparently similar to those of some New Guinea tribes, but which do not appear to be common among the mountain Papuans. On one occasion, a party of seventeen men, chiefly young and middle aged, visited the settlement for the express purpose of seeing the Europeans. They appeared to live on very friendly terms with the people of Gunung Thabor, from whom they obtained supplies of axes and chopping-knives, giving the produce of the forests in exchange.

It should be mentioned that this was Captain Brownrigg's first visit to the Archipelago, and he could scarcely

have been aware that any peculiar interest was connected with this information, so that his evidence must be considered satisfactory. I have since searched the published accounts of visitors to the east coast of Borneo, but the only allusion I can find to a people who may be allied to the same race, is contained in the papers of Mr. Dalton, who resided for eleven months on the Coti River, to the south of the Buru, during the years 1827-28. Mr. Dalton's papers were originally published in the "Singapore Chronicle" of 1831; and the following extract is from Mr. Moor's "Notices of the Indian Archipelago," in which they are reprinted:

"Farther towards the north of Borneo are to be found men living absolutely in a state of nature, who neither cultivate the ground nor live in huts; who neither eat rice nor salt, and who do not associate with each other, but rove about some woods like wild beasts. The sexes meet in the jungle, or the man carries away a woman from some kampong. When the children are old enough to shift for themselves they usually separate, neither one afterwards thinking of the other; at night they sleep under some large tree, the branches of which hang low. On these they fasten the children in a kind of swing; around the tree they make a fire to keep off the wild beasts and snakes; they cover themselves with a piece of bark, and in this also they wrap their children; it is soft and warm, but will not keep out the rain. These poor creatures are looked on and treated by the Dyaks as wild beasts; hunting parties of twenty-five and thirty go out and amuse themselves with shooting at the children in the trees with sumpits, the same as monkeys, from which

they are not easily distinguished. The men taken in these excursions are invariably killed, the women commonly spared, if young. It is somewhat remarkable that the children of these wild Dyaks cannot be sufficiently tamed to be entrusted with their liberty. Selgie (the Dyak chief of Coti) told me he never recollected an instance when they did not escape to the jungle the very first opportunity, notwithstanding many of them had been treated kindly for years."*

It must be remembered that this account, as well as the extract from Valentyn respecting the wild tribes of Ceram, is derived from the information of natives who avowedly made parties for the express purpose of hunting them, and who are therefore interested in making them appear as much as possible in the light of wild beasts. Neither of these accounts alludes to the wild tribes as being woolly-headed, but this is a point on which no native is likely to give information, unless the question is expressly put to him. When on the coast of Borneo in 1834, we had a Papuan sailor on board the vessel, who formed one of my boat's crew, and the peculiarity of his appearance was almost invariably a topic of conversation wherever we went, and if any of the natives we came in contact with had ever seen or heard of a people possessing similar peculiarities, the circumstance was nearly certain to be noticed.

It is probable that information connected with the existence of this race in Borneo, which is of considerable ethnographical interest, may be found in Holland, among

* Dalton, "Notices," &c., p. 49

the documents containing the reports of government officers who have been despatched from time to time to make researches on the east coast of the island, as Dr. Roorda Van Eysinga, Professor of Oriental Languages and Geography to the Royal Military Academy of Holland, states in his "Geography of Netherlands' India," that "In the inaccessible parts of the island (Borneo) Papuans yet reside in a savage state, bordering upon that of wild beasts."* No authorities are quoted in the work, but as it is used as a class-book throughout the Netherlands, it cannot be supposed that the statement has been loosely made.

* "Ten zuiden van het koningrijk Borneo wonen de wilden volksstammen, Doesoems, Kajans en Maroets genaamd. In het ontoegankelijk gedeelte van het eiland wonen nog Papoeaas in eenen staat van wildheid, dewelke aan dien der wilde dieren grenst."—"Aardrijkbeschrijving van Nederlandsch Indië," p. 76.

# CHAPTER IX.

## THE SEMANGS OF THE MALAY PENINSULA.

WILD TRIBES OF THE MALAY PENINSULA—MR. ANDERSON'S ACCOUNT OF THE SEMANGS—DISTINCTION OF TRIBES—HABITS—FOOD—SKILL IN THE CHASE—ELEPHANT AND RHINOCEROS HUNTING—MODE OF BESTOWING NAMES ON CHILDREN—CHARACTERISTICS OF A SEMANG BROUGHT TO PINANG—THE PANGAN TRIBES OF TRINGANU—DOMESTICATION OF A SEMANG FAMILY IN PROVINCE WELLESLY—SUPPOSED WOOLLY-HAIRED TRIBES IN ANAM OR COCHIN-CHINA—TRADITIONS OF THE CHINESE AND BUDHISTS OF HINDOOSTAN.

THE woolly-haired race of the Malayan Peninsula, is a mere remnant of tribes which, according to native tradition, occupied a considerable portion of the interior of the Peninsula at a comparatively recent period. At the present time the race is only *known* to exist on the mountain Jerei, in the Kedah territory, a little to the north of Pinang; in the neighbourhood of the mountain range which lies immediately opposite to the latter settlement; and in the uplands of Tringanu, on the east coast of the peninsula; but it seems probable that scattered remnants are to be found in several other spots, which have not yet been visited by Europeans. The Sakai and

Allas. tribes of Perak, which have hitherto been classed with the Semang, or woolly-haired race of the neighbourhood of Pinang, have curly but not woolly hair; and although they retain the Papuan custom of boring the septum of the nose, and also mark their skins with cicatrices, they cannot be considered as Papuans—indeed their language and leading characteristics show them to be wild tribes of the Malayan race. The Semang, however, who are identical in every particular with the Pangan of the interior of Tringanu, are Papuans in all their purity, with woolly and tufted hair in every respect similar to other unmixed tribes of the race. The Semangs of Kedah have been very accurately described by Mr. Anderson, a gentleman who was for many years secretary to the Government of Pinang; and his account, which appeared originally in a Pinang newspaper, is here extracted from the fourth volume of the "Journal of the Indian Archipelago."

"Of the origin of that most singular and curious race, called Semang, the Malays possess no tradition. Certain it is, however, that the tribes of them which inhabited various parts on both sides of the peninsula, were much more numerous, before many of the present Malayan colonies were founded by emigrants from Sumatra. The Semangs are designated by the Malays, Semang Paya, Semang Bukit, Semang Bakow, and Semang Bila. The Paya are those who reside on the plains or borders of morasses; the Semang Bukit, whose abode is on the hills, and the Semang Bakow are so called from their frequenting the sea shore, and occasionally taking up their quarters in the mangrove jungles. The Semang Bila are

those who have been somewhat reclaimed from their savage habits, and have had intercourse with the Malays.

"A similar race of people are said to have formerly inhabited all the islands of the Archipelago, and small parties are still to be found on many of them. To the eastward they are called Dyak,* and on the east coast of the peninsula, Pangan. They are at present most numerous in the interior of Ian, a small river to the north of the Mirbow, near the lofty mountain Jerei, in the Kedah territory. There are small parties also in the mountains, inland of Juru and Krian, opposite Pinang. Their huts or temporary dwellings (for they have no fixed habitations, and rove about like the beasts of the forest), consist of two posts stuck into the ground, with a small cross-piece, and a few leaves or branches of trees laid over to secure them from the weather. Some of them, indeed, in the thicker parts of the forest, where the elephants, tigers, and other wild animals are most abundant, make their temporary dwellings upon the cliffs, and branches of large trees.

"Their clothing consists chiefly of the inner bark of trees, having no manufactures of their own. A few who have ventured to approach the Malayan villages, however, obtain a little cloth in exchange for elephants' teeth, garru, wax, woods, gum, dammar, and canes, which they procure in the forest, but of the intrinsic value of which they possess little knowledge, and are generally imposed on by the crafty Malay. From the Malays also, they procure their arms, knives and tobacco, of which last

* It need scarcely be mentioned that the Dyaks have since been ascertained to be a variety of the brown race—G. W. E.

they make great use. They in turn frequently impose upon the superstitious Malays, when they have no products to barter, and wish to obtain a supply of tobacco, by presenting them with medicines, which they pretend to derive from particular shrubs and trees in the woods, and which they represent as efficacious for the cure of head-aches and other complaints.

"The Semangs subsist on the birds and beasts of the forest, and roots. They eat elephants, rhinoceros, monkeys, and rats, and with the exception of the scanty supplies they obtain from the Malays, they have no rice or salt. They are very expert with the sumpit,* and poison the darts with ipok, procured from the juice of various trees, which is a deadly poison. They handle the bow and the spear with wonderful dexterity, and destroy the largest and most powerful animals by ingenious contrivances.

"It is seldom they suffer by beasts of prey, as they are extremely sharp-sighted, and as agile in ascending the trees as the monkeys. Their mode of destroying elephants, in order to procure the ivory, or their flesh, is most extraordinary and ingenious. They lie in wait in small parties of two or three, when they have perceived any elephants ascend a hill, and as they descend again, which they usually do at a slow pace, plucking the branches as they move along, while the hind legs are lifted up, the Semang cautiously approaching behind, drives a sharp-pointed bamboo, or a piece of neebong which has been previously well hardened in the fire,

* Blow-pipe for projecting small darts.

and touched with poison, into the sole of the elephant's foot with all his force, which effectually lames the animal, and most commonly causes him to fall, when the whole party rushes upon him with spears and sharp-pointed sticks, and soon despatch him.

"The rhinoceros they obtain with even less difficulty. This animal, which is of solitary habits, is found frequently in marshy places, with its whole body immersed in the mud, and part of the head only visible. The Malays call the animal 'Badak Tapa,' or the recluse rhinoceros. Towards the close of the rainy season, they are said to bury themselves in this manner in different places; and upon the dry weather setting in, and from the powerful effects of a vertical sun, the mud becomes hard and crusted, and the rhinoceros cannot effect its escape without considerable difficulty and exertion.* The Semangs prepare themselves with large quantities of combustible materials, with which they quietly approach the animal, who is aroused from his reverie by an immense fire over him, which being kept well supplied by the Semangs with fresh fuel, soon completes his destruction, and renders him in a fit state to make a meal of. The projecting horn on the snout is carefully preserved, being supposed to be possessed of medicinal properties, and highly prized by the Malays, to whom they barter it for their tobacco, &c.

"A more simple and natural mode of bestowing names cannot well be imagined, than that adopted by the Semangs.

* The wild buffaloes of North Australia are often found in a similar predicament, and are sometimes shot by the hunters before they can extricate themselves.—G. W. E.

They are called after particular trees—that is, if a child is born under or near a cocoa-nut or durian, or any particular tree in the forest, it is named accordingly. They have chiefs amongst them, but all property is in common. They worship the sun. Some years ago, the Bindahara, or General of Kedah, sent two of these people for the inspection of some of his friends at Pinang; but shortly after leaving Kedah, one of them, whose fears could not be appeased, became very obstreperous, and endeavoured to upset the small boat in which they were embarked; the Malays, therefore, with their usual apathy and indifference about human life, put the poor creature to death, and threw him overboard; the other arrived in safety, was kindly treated, and received many presents of cloth and money. He was taken to view the shops in town, and purchased a variety of spades, hatchets, and other iron implements, which he appeared to prize above everything else. On his return to Jan, he built himself a small hut, and began to cultivate mace (maize?) sugar-cane and yams. He is still there, and is said to be a quiet, inoffensive man. This man was at the time of his visit to Pinang, when I saw him, about thirty years of age, and four feet nine inches in height. His hair was woolly and tufted, his colour a glossy jet-black, his lips were thick, his nose flat, and belly very protuberant, resembling exactly two natives of the Andaman Islands, who were brought to Pinang, in 1819.

"The Semangs are found also at Tringanu, on the eastern side of the peninsula, and a gentleman of this island (Pinang) has had one, who was sent to him by the King of that country, in his service many years. He

was procured when a child, and has no recollection of his own language. I am informed, however, by the Malays, that the dialect of that tribe is different from those of Kedah. He is not of such a jet-black glossy appearance as the Semang from Kedah whom I saw, nor the Andamans who were at this settlement some time ago. A few months since, a party of fifteen of the Semangs, who reside in the mountains of Juroo, came down to one of the villages in the Honourable Company's territory, and having experienced kind treatment, and received presents from some of the inhabitants, they continued in that neighbourhood ever since, and frequently visit the villages."*

The Semangs would appear to be less accessible now than when Mr. Anderson wrote, about fifteen years ago, as Mr. J. R. Logan, who visited one of the Kedah rivers in 1851, found great difficulty in procuring an interview with members of the tribe that was known to be in the neighbourhood.†

* Anderson, "Journal of the Indian Archipelago," vol. IV, p. 425.

† Since the above was in type, I have received the January number of the "Journal of the Indian Archipelago," which contains the following account of the personal characteristics of a tribe of Semangs inhabiting the upper waters of the Krian River, of the Malay Peninsula, opposite the Island of Pinang. It is from the pen of Mr. J. R. Logan, and has evidently been the result of personal observation.

"As the Simang characteristics do not appear to be well understood, the following notes, which have reference to a party of Simang Bukit on the Ijau, a feeder of the Krian, will not be out of place here. Average height of adults, four feet eight inches; highest, four

Although the mountain range which traverses the Malayan Peninsula, is continued without interruption

feet ten inches. Head small, ridged, that is, rising above forehead in an obtuse wedge shape, the back rounded and somewhat swelling; the forehead small, low, rounded, and markedly narrower than the zygometic or middle zone: the face generally narrower and smaller than the Malay; eyebrows very prominent, standing out from the forehead and projecting over the ocular furrow which extends across the face, the root of the nose sinking into it, and forming a deep angle with the base of the superciliary ridge; the nose short and somewhat sharp at the point, and often turned up, but the alæ spreading; eyes fine, middle-sized and straight, iris large, black and piercing, conjunctive membrane yellow, the upper eyelashes, owing to the deep ocular depression, or prominent ridges, are compressed or folded, the roots of the hair being hidden; the cheek bones generally broad, but in some cases not remarkably prominent, save with reference to the narrow forehead; mouth large or wide, but lips not thick or projecting; the lower part of the face oval or ovoid, not square. The deep depression at the eyes, and sinking in of the root of the nose, gives a very remarkable character to the head compared with the Malay. The projecting brow is in a vertical line with the nose, mouth, and chin, and the upper jaw is not projecting or prognathous. The person is slender, the belly protuberant, owing to their animal life in the jungles, and precarious food. This induces them to cram themselves whenever they can, and the skin of the abdomen thus becomes flaccid and expansible, like that of an ape. The skin generally is fine and soft, although often disfigured by scurf, and the colour is a dark brown, but in some cases lighter, and approaching to the Malay. The more exposed hordes are black. The individual who, many years ago, was brought to Pinang, and who has hitherto represented the race in European ethnology, probably belonged to such a horde. His lips were thick, and Mr. Anderson says he exactly resembled two natives of the Andamans, who were brought to Pinang in 1819. Mr. Anderson adds that a Simang of Tringanu, who lived in Pinang, was 'not of such a jet-

through Pegu and Arracan, until it joins the great range of Central India, no traces of Papuans have been met with north of Kedah. Perhaps an affinity will be found in the Goands, and some other of the wilder tribes of Hindoostan, but this race belongs to another geographical division of the subject under review.

Several intelligent natives of Anam or Cochin-China, with whom the writer has had opportunities of conversing, assured him that woolly-haired tribes still existed in the mountain range which traverses the eastern side of the Indo-Chinese Peninsula, and the statement will form an interesting subject of inquiry to any traveller who may visit that hitherto little known region. The most recent writer on Cochin-China, Bishop Le Fevre, who describes that country in the first volume of the "Journal of the Indian Archipelago," states that: "There are on the mountains, which divide Cochin-China from Laos, many wild tribes; some of whom are subject to the King

black glossy appearance' as the Simang from Kidah whom he saw, and the two Andamani. (Jour. Ind. Arch. vol. IV, p. 427.) The hair is spiral, not woolly, and grows thickly on the head in tufts. They have thick moustaches, the growth being much stronger than the Malay race. The head is neither Mongolian nor Negro of the Guinea type. It is Papua-Tamulian. The expression of the face is mild, simple, and stupid. The voice is soft, low, nasal, and hollow, or cerebral. A line of tatooing extends from the forehead to the cheek bones. The adjacent Binua also tatoo. The practice is Indian (Konds, higher Abor tribes, &c.), Ultraindian and Asianesian. The right ear is pierced, the orifice being large, but they do not pierce the septum of the nose like one of the adjacent Binua tribes of Perak, and many of the Asianesian Papuas. The hair is cropped, save a ring or fringe round the forehead."

of Cochin-China; others are only his tributaries, and others are independent."*

And farther on, when alluding to the chain of mountains which separates Tonking from China, the Bishop says, that "the greater part of these mountains are only inhabited by some barbarians; the Cochin-Chinese, and much more the Europeans cannot live on them, on account of the insalubrity of the air which we breathe there."† But he nowhere alludes to their physical character being distinct from that of the Cochin-Chinese; and the only European traveller, as far as the writer has been able to discover, who contributed to fix a Papuan character on any of these tribes, is Mr. Charles Chapman, an officer in the civil service of the English East India Company, who was dispatched from Bengal on a diplomatic mission to Cochin-China, in the year 1778. Mr. Chapman's Report to the Bengal Government is published in the Parliamentary Papers relating to India, from which the following extract is taken:

"The aborigines of Cochin-China are called Moys, and are the people which inhabit the chain of mountains which separate it from Cambodia. To these strongholds they were driven, when the present possessors invaded the country. They are a savage race of people, very black, and resemble in their features the Caffrees." A tribe called "Mai," which may be the same people, is also mentioned in an Essay on the Indo-Chinese countries in Moor's "Notices of the Indian Archipelago," and which has been attributed to Mr. Crawfurd, the

* Le Fevre, "Journal," &c., p. 50

† Le Fevre, "Journal," &c., p. 54.

historian of the Indian Archipelago. "The most numerous inhabitants of this province are the proper Kambojans. The Anam race are the masters. The original inhabitants of that portion of it lying to the eastward of the great river, and bordering upon Lao, are a tribe called Mai."*

I have entered into this subject more fully than I should otherwise have done, with the view of suggesting to those interested in the archæological branch of ethnography, the importance of the results that may attend a closer inquiry into the characteristics of this primitive race. It is well known that many of the ancient idols of the Hindus have negro characteristics, and the great Budha himself, who is also sometimes represented as a negro, is said by his worshippers to have been born of a female named "Maia." The traditions of the Chinese respecting the earlier inhabitants of their country, and the high veneration in which even those who are untainted with Budhism hold the Waringin, the banyan-tree of the Far East, are also interesting subjects of inquiry.

* Page 192.

## CHAPTER X.

### THE ANDAMANS.

BRITISH SETTLEMENTS ON THE GREAT ANDAMAN ISLAND—FEROCIOUS CHARACTER OF THE INHABITANTS FATAL TO THE CREWS OF SHIP-WRECKED VESSELS—WRECK OF THE 'BRITON' IN 1844—MR. COLEBROOKE'S DESCRIPTION OF THE NATIVES—APPEARANCE AND CHARACTER—MODE OF ATTACKING STRANGERS—MODE OF PROCURING FOOD—SONGS AND DANCES—HABITATIONS—CANOES—ARMS—HUNTING AND FISHING IMPLEMENTS—CHARGE OF CANNIBALISM—ANECDOTE OF TWO YOUNG WOMEN—SEVERE PRIVATIONS—PROGRESS TOWARDS FRIENDLY INTERCOURSE WITH STRANGERS—WANT OF VEGETABLE DIET—CAUSES OF THEIR PRESENT DEGRADED STATE—THE COCOA-NUT—COMPARISON WITH THE NATIVES OF THE NICOBARS—PLANTING FRUIT TREES THE FIRST GREAT STEP OUT OF BARBARISM.

THE Andaman Islands, on the eastern side of the Bay of Bengal, form part of the volcanic chain which extends from Sumatra to Cape Negrais on the coast of Burmah. The coasts, and probably the inland parts also, are covered with dense jungles of lofty trees, scarcely pervious, it would appear, even to the wild savages by whom the islands are exclusively occupied. In the year 1791, a settlement was formed by the British Government at Port Chatham,

near the southern extremity of the Great Island, which is about one hundred and forty miles long, and twenty miles broad. The chief object was the establishment of a naval station, at which ships of war on the Indian station might repair and refresh, the luxuriant growth of the timber trees, and the favourable position of the islands for communication with all points of India, having led to the selection of the Andamans for this purpose. The establishment consisted of a few companies of native troops from Bengal, and of a body of convicts from the same place. In 1793, the establishment was removed, at the suggestion of Admiral Cornwallis, to the port at the opposite end of the island, which now bears his name. The establishment was only maintained for a few years longer; but in the interim the settlement had been visited by Colonel Symes, when on his voyage to Burmah on a diplomatic mission, and the interesting description of the inhabitants, which is contained in the narrative of his embassy, is that by which the natives of these islands are best known. An account of the Andamans by Lieutenant R. H. Colebrooke, an officer attached to the establishment, is also given in the Asiatic Researches for 1725; and as his description of the natives is less known than that of Colonel Symes, it will be extracted here. Mr. Colebrooke introduces his account with the following remarks:

"It is perhaps a wonder that islands so extensive, and lying in the track of so many ships, should have been, until of late years, so little known, that while the countries by which they are almost encircled have been increasing in population and wealth, having been from

time immemorial in a state of tolerable civilization, these islands should have remained in a state of nature, and their inhabitants plunged in the grossest ignorance and barbarity. The wild appearance of the country, and the untractable and ferocious disposition of the inhabitants, have been the causes, probably, which have deterred navigators from frequenting them, and they have justly dreaded a shipwreck at the Andamans more than the danger of foundering on the ocean; for although it is highly probable that in the course of time many vessels have been wrecked upon their coasts, an instance does not occur of any of their crews being saved, or of a single person returning to give any account of such a disaster."*

These remarks are equally applicable at the present day, except that it does not *always* happen that the crews of ships wrecked on the coast (of which scarcely a year passes without one or more instances occurring) fall a prey to the savages. In the year 1845, the ship 'Briton' conveying more than three hundred troops of the 80th Regiment from Sydney to Calcutta, was driven, dismantled, before a hurricane, upon the east coast of the Great Andaman; and within an hour a second ship, the 'Runnymede,' conveying military stores and a detachment of the 50th Regiment from England to Calcutta, was wrecked within half a mile of the same spot. The 'Briton' was short of provisions, but by a merciful Providence the cargo of the other vessel furnished an abundant supply, which enabled the crew and passengers to subsist until assistance could

* "Asiatic Researches," vol. IV, p. 385.

be brought from the Indian ports, otherwise upwards of five hundred souls, including many women and children, would have perished on this inhospitable coast. The fortified camp of the shipwrecked people was repeatedly attacked by the natives until the moment of the arrival of the steamers; but having abundance of provisions, they were able to keep together, and repel their assailants. Mr. Colebrooke's description of the people, among whom he appears to have resided for some years, is as follows:

"The Andaman Islands are inhabited by a race of men, the least civilized perhaps in the world; being nearer to a state of nature than any people we read of. Their colour is of the darkest hue, their stature in general small, and their aspect uncouth. Their limbs are ill-formed and slender, their bellies prominent; and like the Africans, they have woolly heads, thick lips, and flat noses. They go quite naked, the women wearing only at times a kind of tassel, or fringe round the middle; which is intended merely as ornament, as they do not betray any signs of bashfulness when seen without it. The men are cunning, crafty, and revengeful; and frequently express their aversion to strangers in a loud and threatening tone of voice, exhibiting various signs of defiance, and expressing their contempt by the most indecent gestures. At other times they appear quiet and docile, with the most insidious intent. They will affect to enter into a friendly conference, when after receiving, with a show of humility, whatever articles may be presented to them, they set up a shout and discharge their arrows at the donors. On the appearance of a vessel or boat, they frequently lie in ambush among the trees, and send

one of their gang, who is generally the oldest among them, to the water's edge, to endeavour by friendly signs to allure the strangers on shore. Should the crew venture to land without arms, they instantly rush out of their lurking-places, and attack them.

"In these skirmishes they display much resolution, and will sometimes plunge into the water to seize the boat; and they have been known even to discharge their arrows while in the act of swimming. Their mode of life is degrading to human nature, and like the brutes, their whole time is spent in search of food. They have yet made no attempts to cultivate their lands, but live entirely upon what they can pick up, or kill. In the morning they rub their skins with mud, or wallow in it like buffaloes, to prevent the annoyance of insects, and daub their woolly heads with red ochre or *cinnabar*. Thus attired they walk forth to their different occupations. The women bear the greatest part of the drudgery in collecting food, repairing to the reefs at the recess of the tide, to pick up shell-fish; while the men are hunting in the woods, or wading in the water to shoot fish with their bows and arrows. They are very dexterous at this extraordinary mode of fishing, which they practise also at night, by the light of a torch. In their excursions through the woods, a wild hog sometimes rewards their toil, and affords them a more ample repast. They broil their meat or fish over a kind of grid, made of bamboos; but use no salt or other seasoning.

"The Andamaners display at times much colloquial vivacity, and are fond of singing and dancing, in which amusements the women also participate. Their language

is rather smooth than guttural, and their melodies are in the nature of recitative and chorus, not unpleasing. In dancing they may be said to have improved on the strange republican dance, asserted by Voltaire to have been exhibited in England. The Andamaners likewise dance in a ring, each alternately kicking and slapping the lower part of his person *ad libitum*. Their salutation is performed by lifting up a leg, and smacking with their hand the lower part of the thigh.

"Their dwellings are the most wretched hovels imaginable. An Andaman hut may be considered the rudest and most imperfect attempt of the human race to procure shelter from the weather, and answers to the idea given by Vitruvius of the buildings erected by the earliest inhabitants of the earth. Three or four sticks are planted in the ground, and fastened together at the top in the form of a cone, over which a kind of thatch is formed with the branches and leaves of trees. An opening is left on one side, just large enough to creep into, and the ground beneath is strewed with dried leaves, upon which they lie. In these huts are frequently found the skulls of wild hogs suspended to the roofs.

"Their canoes are hollowed out of the trunks of trees by means of fire and instruments of stone, having no iron in use among them, except such utensils as they may have procured from the Europeans and sailors who have lately visited these islands, or from the wrecks of vessels formerly stranded on their coasts. They use also rafts made of bamboos to transport themselves across their harbours, or from one island to another. Their arms having already been mentioned in part, I need only add

that their bows are remarkably long and of an uncommon form; their arrows are headed with fish-bones, or the tusks of wild hogs; sometimes merely with a sharp bit of wood hardened in the fire, but these are sufficiently destructive. They use also a kind of shield, and one or two other weapons have been seen amongst them.* Of their implements for fishing and other purposes, little can be said. Hand-nets of different sizes are used in catching the small fry, and a kind of wicker-basket, which they carry on their backs, serves to deposit whatever articles of food they can pick up. A few specimens of pottery ware have been seen in these islands."†

With regard to cannibalism, which has been imputed to these people, Mr. Colebrooke says: "That they are cannibals has never been fully proved, although from their cruel and sanguinary disposition, great voracity, and cunning modes of living in ambush, there is reason to suspect that in attacking strangers, they are frequently impelled by hunger, as they invariably put to death the unfortunate victims that fall into their hands. No positive instance, however, has been known of their eating the flesh of their enemies, although the bodies of some whom they have killed have been found mangled and torn."‡ The testimony of Colonel Symes is to the same effect; and he notes as an instance that when two of the Bengali fishermen were killed by the natives for attempting violence on one of their women, the bodies "were pierced by sharp weapons, and pounded by stones

* Colonel Symes adds, "A spear of heavy wood sharply pointed."

† "Asiatic Researches," vol. IV, p. 389 *et seq.*

‡ Note to p. 389.

until every bone was broken; but the flesh was not cut off, nor any limb severed."*.

Colonel Symes, who appears to have been much interested in these poor savages, gives several anecdotes illustrative of the more pleasing side of their character. "Two young women, allured by the temptation of fish, were secured and brought on board a ship at anchor in the harbour; the captain treated them with great humanity; they soon got rid of all fear of violence, except what might be offered to their chastity, which they guarded with unremitting vigilance. Although they had a small apartment allotted to themselves, and had no real cause for apprehension, one always watched whilst the other slept; they suffered clothes to be put on, but took them off again as soon as opportunity offered, and threw them away as useless incumbrances. When their fears were over they became cheerful, chattered with freedom, and were inexpressibly diverted at the sight of their own persons in a mirror. They were fond of singing, sometimes in melancholy recitative, at others in a lively key; and often danced about the deck with great agility, slapping the lower part of their bodies with the back of their heels. Wine and spirituous liquors were disagreeable to them; no food seemed so palatable as fish, rice, and sugar. In a few weeks, having recovered strength and become fat, from the more than half-famished state in which they were brought on board, they began to think confinement irksome, and longed to regain their native freedom.

"In the middle of the night, when all but the watch-

* "Embassy to Ava," 2nd ed. Note to p. 312.

man were asleep, they passed in silence through the captain's cabin, jumped out of the stern windows into the sea, and swam to an island half a mile distant, where it was in vain to pursue them, had there been any such intention; but the object was to retain them by kindness, not by compulsion, an attempt that has failed on every trial. Hunger may (and these instances are rare) induce them to put themselves into the power of strangers; but the moment their want is satisfied, nothing short of coercion can prevent them from returning to a way of life more congenial to their savage nature."*

The great straits to which they are sometimes put for want of food is farther illustrated by the following anecdote: "A coasting party one day discovered a man and a boy stretched on the beach apparently in the last stage of famine; they were conveyed to the settlement; unfortunately, every effort of humanity failed to save the man, but the boy recovered, and is now in the service of General Kyd at Calcutta, where he is much noticed for the striking singularity of his appearance."†

This also affords farther proof that the natives can scarcely be addicted to the practice of cannibalism, a charge which seems to have originated in the account given by two early Mohammedan travellers, which was translated by Eusebius Renaudot. An anecdote given by Colonel Symes of a boat's crew that was driven to sea and picked up many days afterwards with diminished numbers, shows that even Europeans would have been less scrupulous under similar circumstances.

* Symes, "Embassy to Ava," p. 303.

† Idem, p. 312.

Captain Stokoe, one of the military officers in charge of the settlement, appears to have entertained a very kindly feeling towards the natives, and there can be little doubt that if the settlement had been maintained, a good understanding would ultimately have been established between them and their visitors.

"Captain Stokoe, who constantly resided on the island, disappointed in his attempts to establish a social intercourse, endeavoured to alleviate their wants by sending, as often as circumstances would admit, small supplies of victuals to their huts, which were always abandoned on the approach of his people, but resorted to again when they had withdrawn."*

This is the only effectual method yet discovered of taming savages like those of the Andamans. When once they become accustomed to regular supplies of food, however small the quantities, they refrain from offending those at whose hands they obtain this assistance; and they will even take up arms to prevent others of their race from doing so. To Captain Stokoe is due the merit of having struck out a system which has subsequently been pursued with eminent success by Captain MacArthur, the Commandant at Port Essington, and has led to the breaking up of that establishment being looked upon by the natives as a national calamity.

Captain Stokoe estimates the entire population of the Andaman Group at from 2,000 to 2,500, and the extent of coast could scarcely be capable of supporting a larger amount of inhabitants, where they derived their

* Symes, "Embassy to Ava," vol. I, p. 311.

entire subsistence from the spontaneous productions of nature.

Very little information appears to have been acquired concerning the vegetable diet of the natives. Colonel Symes remarks that "the fruit of the mangrove is principally used, having often been found in their deserted habitations, steeping in an embanked puddle of water."* This is more probably the fruit of the pandanus, which abounds on the Andamans, as it is often mistaken for the fruit of the mangrove, from the circumstance of the pandanus being most abundant on the edge of the swamps, and often mingling with the mangrove-trees. The fruit of the pandanus is a common article of food among the natives of the north coast of Australia, where it is prepared in like manner, by steeping in an embanked puddle.†

Nearly every voyager, who has given an account of his visit to the Andamans, has expressed surprise at the fact, that while the Nicobar Islands, which lie close to the south, and the uninhabited Cocos Islands, which lie to the north of the group, have extensive cocoa-nut groves, not a single tree has ever been found on the Andamans. This apparent anomaly is satisfactorily explained by a

* Symes, "Embassy to Ava," vol. i, p. 310.

† Dr. Leichhardt, who found the pandanus fruit in extensive use among the natives of the Gulf of Carpentaria, was inclined to believe that they obtained a fermented liquor by this process of soaking. The practice is more probably adopted for the purpose of removing some deleterious substance, similar in its nature to the heart of the manioc. The fruit of the cycas-palm is sliced up and dried in the sun, with the same object.—G. W. E.

paragraph in Colonel Symes' narrative: "Unhappily for them, the cocoa-nut, which thrives in the utmost luxuriance in the neighbouring isles, is not to be found here; but they are extremely fond of it, and whenever a nut was left in their way by the settlers, it was immediately carried off with much apparent satisfaction."* Their fondness for the nut has probably deprived them of the benefit of the tree; but it will be necessary to go again to Australia for an illustration. Although, probably, hundreds of nuts, capable of vegetating, are thrown upon the northern coasts of that continent by every north-west monsoon, no living tree has been seen, except in the European settlements; and even those have hitherto been destroyed soon after the establishments were removed; for the heart or cabbage is only less an object of desire with the natives than the nut itself. Every nut thrown on the coast is seized with avidity, and generally eaten upon the spot. Even should it be lodged in some nook, where it might remain unperceived a sufficient time to take root, the first appearance of its feathery leaves, which could not escape the eye of any native who might be passing along the beach in search of fish, would be the signal for its destruction, in the hope that a portion of the much-loved kernel might still remain within †

* Symes, "Embassy to Ava," vol. I, p. 311.

† Since the above was in type, I have had some conversation on the subject with Colonel MacArthur, of the Royal Marines, who resided permanently at Port Essington, in the capacity of Commandant, during the existence of the settlement (from 1838 to 1849); and he informs me that latterly facts came to his knowledge, which have induced the opinion that some of the tribes of

The Nicobar Islands, which lie immediately to the south of the Andamans, the northernmost being only thirty leagues distant, are inhabited by a people, who, although essentially Papuan in their leading characteristics, are an industrious, and well-conditioned race, and inferior in these respects to no native tribe of the Eastern Seas. But they must have made the first great step in civilization, by becoming cultivators of the soil, at least some centuries ago. The ancient name of "*Insulæ bonæ fortunæ*" must have been applied only to this portion of the island group. We have distinct evidence that the produce of their cocoa-nut groves attracted traders from the continent of India, many years before Europeans found their way to the East. The cocoa-nuts, together with the animals that were fattened on them, proved equally attractive to the latter, and these islands speedily became a favourite resort for refreshments, in the first instance by trading, and latterly by whaling ships.

Whether the existence of cocoa-nut groves has led to a taste for agriculture, or a taste for agriculture has led to the formation of cocoa-nut groves, must ever be a mystery; but the course of a long experience among races just emerging from utter barbarism, has led the writer to look upon that tree as the banner of hope to its posses-

North Australia are much opposed to the introduction of foreign vegetable productions; the cotton shrubs which he planted on various parts of the coast having been generally destroyed by the natives. This fact will be useful to those who may follow him in attempting to reclaim the native tribes, as their prejudices, when once known, are easily overcome by care and management.—G. W. E.

sors. When assisting to form the remote settlement at which he has spent some of the best years of his life, several hundreds of cocoa-nuts for planting formed part of the first ship-load of seeds and refreshments which he procured among the neighbouring islands of the Archipelago; and, assuredly, if the now deserted natives preserve the groves that have been left for them, they will have made the first great step out of the darkness of barbarism. When once this boundary is passed, progress becomes smooth and easy, although it may not be rapid, except under very favourable circumstances. A fixed residence becomes necessary to protect the newly-acquired property, and the plantation soon becomes extended by the addition of plants of every other kind of edible fruit or root that is to be found in the woods, or can be procured from neighbours.

## CHAPTER XI.

### THE SUNDA CHAIN.

RELICS OF AN ANCIENT RACE IN JAVA — PAPUANS OF FLORES — SOLOR, PANTAR, LOMBLEN AND OMBAI — MARITIME PURSUITS OF THE COAST TRIBES OF SOLOR — VARIETIES OF CHARACTER AMONG NATIVES OF TIMOR — TRIBES NEAR COEPANG — LOCALITY IN WHICH PAPUANS ARE FOUND — PAPUAN OF TIMOR AT SINGAPORE — MODE OF CARRYING ON TRADE WITH THE NATIVES OF THE SOUTH COAST — TRACES OF PAPUANS IN OTHER ISLANDS OF THE ARCHIPELAGO.

No traces of a Papuan race have been met with in the island of Sumatra, at least as far as the writer is informed. The relics of a people, who are supposed to have been of an anterior race to the present inhabitants, are found in many parts of Java, and a description of several specimens of ancient instruments, accompanied by figures, is given in the "Natuurkundige Tijdschrift voor Nederlandsch Indië" for the year 1850. Some of these figures represent the exact form of the spear-heads of slate and "baked sandstone," which are in common use among the natives of the northern parts of Australia, and are made by the natives of the interior, who understand the art of splitting them from the rough pieces with a few blows of an axe or

hammer of green stone. Mr. J. R. Logan is of opinion that some of the other figures represent "fragments of stone axes shaped like those which are occasionally discovered in the Malay Peninsula, where the Malays, like the Javanese, believe them to be thunderbolts."* A collection of these ancient implements of stone, which are also found in China and Japan, where they are venerated as relics of ancestors,† would be highly interesting to the speculative ethnographer; as a comparison could then be made with the stone implements still in common use among those Papuan and Australian tribes which have few facilities for procuring implements of iron.‡

In the islands east of Java, genuine Papuan characteristics are first met with on the great island of Flores or Mang'Arai, where the uplands of the eastern half, at least, are occupied by numerous tribes of the Papuan race. No European appears ever to have visited the parts in which the wild people reside, although the Por-

* "Journal of the Indian Archipelago," vol. v, p. 84.

† See Von Siebold. "Archief voor de Beschrijving van Japan."

‡ While this work was going through the press the writer had an opportunity of inspecting the Third Part of Dr. Schoolcraft's "Indian Tribes;" an American national work now in the course of publication, in which a representation is given (Plate XXXIII, Fig. 2) of an instrument apparently identical in character with that described in the "Tijdschrift." Dr. Schoolcraft introduces it among the "Antiquities of Massachussets;" and describes it as "a fleshing instrument (knife ?) of the north-east aboriginal inhabitants;" and as being composed of a "species of 'grauwacke.'" A very correct representation of an Australian spear-head is given in Captain P. P. King's narrative, and a specimen will be found in the United Service Museum.—G. W. E.

tuguese have had a small establishment at Larantuka, on the eastern extreme of the island, for the last three centuries. These tribes are, therefore, chiefly known through the individual specimens who are to be met with at most of the trading ports of the southern islands of the Archipelago, where they exist in a state of slavery, or as emancipated slaves; considerable numbers having been exported from time to time from the European and Bughis settlements on Flores. They present the usual characteristics of the mountain Papuans, the tufted hair, especially, being universal. One specimen, an elderly man, who was residing at Tanjong Cattong, in the neighbourhood of Singapore, in 1850, was considerably lighter in complexion than is usual with Papuans; but as he had dwelt in our settlements at Bencoolen and Singapore for nearly fifty years, this peculiarity may have been the result of a different mode of life. Several of the coast tribes near the eastern end of Flores are considered to be Papuans, but their hair has not the tufted character, being generally long and curly. In other particulars they bear a considerable resemblance to Papuans. Many of the natives in the neighbourhood of Larantuka are Christians, and several who have been educated at the Roman Catholic College of Goa, on the west coast of Hindostan, have been ordained priests, and perform religious services in the Christian villages.

The mountainous parts of Solor, Pantar, Lomblen and Ombai, are also occupied by a woolly-haired race resembling Papuans in their general character; but the coast inhabitants, more especially on the three former islands, are a bronze-coloured, curly-haired people, who are

thought to be Badjus or Sea-Gipsies, probably from their being very much like the Malay boatmen of Singapore, who are supposed to be of the same origin. Certainly the resemblance is very great, but we have no data from which identity of origin may be inferred. The coast tribes of Solor are remarkable for their skill in managing their prahus and canoes, and are the most expert fishermen in these seas, frequently capturing the black-fish, a small variety of the cachalot, or sperm-whale, which no other fishermen in these seas will venture to attack. The blubber or fat obtained from them is used as food, and also as an article of barter with the inland inhabitants; and the oil and spermaceti is sometimes disposed of to the Bughis and Macassar traders, who prefer it to cocoa-nut-oil for burning in their prahus. Several of these Solor fishermen are always to be found at Coepang, the Dutch settlement on Timor, chiefly in the service of the government, from whom they obtain a fixed allowance of rice and maize. These men, who are relieved by others every year, are sent in compliance with an old treaty, by which the coast natives of Solor agreed to furnish an annual quota of men for the public service. As all the youths have to take their turn, the system makes them accustomed to intercourse with Europeans, and is attended with very beneficial results.

Indeed the settlement of Coepang presents an extraordinary field for the inquiries of an ethnologist, for nearly every people or tribe inhabiting the southern islands of the Archipelago are represented there, either as political exiles, slaves or freed-men, or as casual visitors. The traders are Europeans, Chinese, or natives of Celebes and

Sumbawa; and a portion of the troops sometimes consists of negroes from Elmina, on the west coast of Africa. Indeed the island of Timor contains within itself materials which may possibly enable the scientific ethnologist to decide whether the variety of complexion met with in the Indian Archipelago has resulted from a mixture of races, or from natural developments connected with the mode of life adopted by different tribes. On the table-lands above Dilli, a Portuguese settlement on the north-west coast of the island, some of the villagers have opaque yellow complexions, the exposed parts of the skin being covered with light brown spots or freckles, and the hair is straight, fine, and of a reddish or dark auburn colour.* Every intermediate variety of hair and complexion, between this and the black or deep chocolate

* A specimen of this description of hair, with several locks that had been cut from the heads of other brown races, Papuans, or Australians, was deposited by the writer, in 1845, in the United Service Museum. As some of the tribes of the Serwatty Islands dye the hair with lime and other substances, I was particularly careful in ascertaining that this auburn colour was *natural*, and not the result of an artificial process. The person from whose head the specimen of hair was cut with my own hands, was a girl who had been in the service of the family of Colonel Cabrera, the Governor of Dilli, for several years; and had any artificial process been employed to colour the hair, the fact must have come under the notice of the members of his family. I met with several others, both male and female, in Dilli and the neighbourhood, who had the same peculiarity. They were all natives of the uplands, and Colonel Cabrera assured me that he had visited villages in the interior, in which nearly every inhabitant had this peculiar hair and complexion. —G. W. E.

colour and short tufted hair of the mountain Papuan, is to be found in Timor.

The latter variety of people, however, alone belongs to the present division of the subject, as the other tribes must necessarily be classed with the brown-coloured races. The inhabitants of the south-western part of Timor, in the neighbourhood of Coepang, are an exceedingly dark, coarse-haired people; and travellers have great difficulty in coming to a conclusion as to whether they belong to Malayan or Papuan races, so equally balanced are their characteristics. The anonymous author of an excellent "Account of Timor, Rotti, Savu, Solor, &c.," in Moor's "Notices of the Indian Archipelago," seems to have fallen into this state of perplexity; and as his observations are evidently the result of long experience at Coepang and its neighbourhood, I will give a few short extracts which bear upon the point.* "The natives are generally of a very dark colour, with frizzled, bushy hair; but less inclining to the Papuans than the natives of Ende (on the island of Flores). They are below the middle size, and rather slight in figure. In countenance they more

* I have been unable to discover who was the author of this essay, which occupies seven closely-printed quarto pages; but I suspect it must have been Mr. Francis, a native of Madras, who entered the service of the Dutch Government on the restoration of Java, and was at one time Assistant-Resident of Coepang. I have never had occasion to refer to the essay without experiencing a feeling of admiration at the extent, as well as accuracy, of the information which is given in so small a space.—G. W. E.

nearly resemble the South Sea islanders than any of the Malay tribes."*

When alluding to the island of Flores, he further says: "The natives live chiefly in the interior, except at the east end, whilst the sea-coast and ports are occupied to the westward by colonies from Sumbawa and Celebes. Very little is known of the manners and customs of the natives: in their appearance they approach more nearly to the Papuans than the natives of Timor, both in form of countenance and hair."†

The darker-coloured inhabitants of Timor are congregated near the south-east coast or "hinder part" (*achterwal*) of the island, as it is termed by the Dutch. The slaves, who once constituted the chief article of export from the Portuguese settlements on the island, were chiefly obtained, either by force or barter, from these tribes, and were usually brought to the settlements overland. Their Papuan characteristics are so strong, that they are commonly termed "negroes" by travellers who see them at Macao, where large numbers have been imported from time to time; but although I had examined many individuals at Dilli, I never succeeded in detecting a pure tufted character in the hair — which I had adopted as a test for genuine Papuans—until the year 1850, when I met with a native of Timor at Singapore, who had this characteristic in its fullest extent. He had been brought from Dilli at an early age, and had been thrown on his own resources by the general emancipation of the slaves of Malacca; when

* "Notices," &c., App. p. 6.

† Idem, App. p. 11.

he was brought up by the Rev. Mr. Sames (a Dutch missionary, whose later life has been devoted to the education of the poorer natives), and was qualified for service as a printer, in which he was seeking employment when I encountered him. He had the small active figure, restless eye, and short tufted hair, which are the chief characteristics of the mountain Papuans; and I at length had an opportunity of ascertaining from personal observation that the race still existed in a pure state in Timor. The numbers of the pure Papuans cannot, however, be very great, as they are said to lead a life more barbarous than that of the Ahetas of the Philippines; for the price set upon their heads in the slave-market causes them to be constantly hunted down by tribes only a little farther advanced than themselves, and in a few years their race must become extinct. At present they are most numerous on the mountain Allas, which rises near the south-east coast of Timor.

The *quasi*-Papuan tribes which have adopted settled habits, also reside in the uplands of the same part of the island, where they grow maize and yams, and occasionally descend to the coast to barter the wax they obtain in the forests with the small traders who come from the Serwatty Islands during the calm period which intervenes between the monsoons. From these traders I have derived my chief information concerning the tribes in the southern parts of Timor. They are described as being extremely cautious in their transactions with strangers, even with those who have held intercourse with them for years; and probably they have good reason to be so, for the great slave mart of the Bughis and Macassar traders,

*Kapalla Tanah,* or the Land's-end, is in their immediate neighbourhood; and probably they have learned from experience that strangers are not particularly anxious to avoid a quarrel, when it is likely to end in their capturing some valuable articles of traffic, to which they would then consider that they had a lawful right. The traders are allowed to land, but not to leave the beach, even to procure water; which, when their visitors require a supply, is brought down by the natives themselves in bamboo buckets, and deposited on the beach.

The following description of the mode in which the trade is sometimes carried on, is extracted from the account of these islands quoted above; but more generally the traders remain on board their prahus, which are anchored close to the land, and push their goods on shore in a small canoe, to which a line is attached for the purpose of hauling it back when the goods have been removed, and the articles given in exchange deposited in their stead. "When the prows arrive off the coast, they land the articles they have for barter in small quantities at a time on the beach, when the natives immediately come down with the produce they have for sale, and place it opposite the goods from the prows, pointing to the articles, or description of articles, they wish to obtain in exchange for it. The trader then makes an offer, generally very small at first, which he increases by degrees: if not accepted, which the native notifies by a shake of the head, should the trader hesitate a moment about adding more to his offer, it is considered sufficient by the native;—he snatches it up, and darts off with it into the jungle, leaving his own goods; or should

he consider it too little, he seizes his own property, and flies off with it with equal haste, never returning a second time to the same person."*

No decided Papuans have yet been found on the islands lying between Timor and the Arru Islands, and certainly none exist in the Serwatty Islands at the present day; but there is a tribe inhabiting the interior of Timor-Laut, which, from the accounts given by the natives of the coast, may prove to be of the woolly-haired race.

Every community of mountain Papuans, regarding whose existence satisfactory evidence can be produced, has now been noticed; but it is still possible that remnants of tribes may yet be found in some of the islands whose interior continues to be a *terra incognita*. The reports of the coast inhabitants of these islands concerning the wild tribes of the interior are generally very unsatisfactory; and the former are apt sometimes to temper their information, in order to make it pleasing to the inquirer, if they happen to be aware of the object of his researches. The islands in which remnants of Papuan tribes may yet be found are Sumba or Sandal-wood Island, Buru, the Xulla Islands, and the small eastern peninsula of Celebes, which terminates at Cape Taliabo. Sumba is a mountainous island, three hundred miles in circumference, lying to the south of Flores, from the coast of which it is distinctly visible in clear weather. The inhabitants of Savu possess a settlement near the south-west extreme of the island, and the Bughis traders of Ende have two or three small stations on the north coast

* "Notices," &c., p. 8.

which are occasionally visited by small European vessels for the purpose of obtaining horses; but the *natives* of Sumba all dwell in the uplands, where they cultivate maize, yams, and other produce similar to that grown on Timor, and are said to use the plough, which is unknown in any other island to the eastward of Sumbawa. Their hair is frizzled, but long, and their complexion is much darker than that of any other agricultural people in the Archipelago; but in other respects they resemble very closely the brown tribes in the southern part of Timor. The wild tribes, which dwell in the upper parts of the mountain ranges, are said to be very black and very savage; but as the writer has not had the good fortune to meet with a single specimen, he cannot vouch for the correctness of this report, although there seems to be no good reason for doubting it.

Buru is also a large island, being about two hundred miles in circumference. The bulk of the inhabitants are a comparatively fair people, very closely resembling the natives of Amboyna; and the only tribe that is likely to be Papuan, is a small community which resides in the neighbourhood of a mountain lake near the centre of the island. This lake, which seems to have excited much curiosity at Amboyna, was visited by parties from the garrison in 1668, and again in 1710, and their observations are recorded at some length by Valentyn in his "Beschryvinge Van Oost Indie;" but, as usual, this excellent old historian is indistinct as to personal characteristics. Several of their villages were seen by the exploring parties, each consisting of a single house, about which were found plantations of yams, sweet potatoes,

plantains, and other fruit, together with some tame pigs, which this tribe appears to use as decoys in capturing the wild animals. The inhabitants invariably abandoned their houses on the approach of the parties; but on one or two occasions the men were induced to return for a short time, and hold friendly communication with their visitors. On one of these occasions they gave some information respecting their mode of hunting, "showing to *Leipsig* (the commander of the first expedition) how they caught the wild pigs with the aid of the tame ones."*

This fact will probably afford an explanation of the mysterious value which the New Guinea natives place upon their tame pigs, according to Modera and Bruijn Kops. Valentyn further says: "They took such little account of the clothes, and even money, that were offered to them, that it is to be wondered at that people who have nothing but a strip of bark to cover their nakedness, were not more covetous; but habit is to them, as to other people, a second nature; and having been accustomed to the bush cold from youth, they do not suffer from it as strangers do. Our people saw swords and chopping-knives among them, a clear proof that the natives of the coast have communication with them, and can speak intelligibly to them, as they could not have obtained these articles elsewhere: and they have neither materials, means, or knowledge to make them themselves. They requested the commander to drink *matakau* with them (a mode of plighting troth), in order to assure them that

* Valentyn, "Beschryvinge van Amboina," p. 17.

he came for a good purpose, and not as a spy, for they feared that the expedition might result in their being overpowered, and sold as slaves, of which they had the most deadly abhorrence."*

The reports as to the existence of mountain Papuans in the Xulla Islands, and near Cape Taliabo in Celebes, rest entirely on native information; indeed, these parts do not appear to have been described by any writer since the days of Valentyn, who gives the following account of the inhabitants of Xulla Taliabo, which, however, is intended for the coast tribes, who are generally considered to be of the brown race. "The disposition of these natives is very wicked, subtle, faithless, cowardly, and murderous. They are also without honour or shame, and very lazy and fickle. The men are gentlemen and the women slaves, as the latter are obliged to do all the work, whether in the household, or in the fields."† This indifferent character may, however, have been conferred on them on account of their obstinacy in resisting encroachment, which has enabled them to maintain their independence until the present day.

* Valentyn, "Beschryvinge van Amboina," p. 18.

† Valentyn, "Beschryvinge der Moluccos," p. 87.

# CHAPTER XII.

## MELVILLE ISLAND AND NORTH AUSTRALIA.

PAPUAN CHARACTER OF THE ABORIGINAL TASMANIANS—NO WOOLLY-HAIRED TRIBES IN AUSTRALIA — DOUBTFUL CHARACTER OF THE MELVILLE ISLANDERS—CAPTAIN KING'S SURVEY—INTERVIEW WITH THE NATIVES — TRAITS AND CHARACTERISTICS — ESTABLISHMENT FORMED ON MELVILLE ISLAND—LIEUTENANT ROE'S ACCOUNT OF THE NATIVES — MALAYAN YOUTH —INDIAN ISLANDERS THROWN UPON THE COAST—MAJOR CAMPBELL'S DESCRIPTION OF THE MELVILLE SLANDERS — PERSONAL CHARACTERISTICS — HABITS AND DISPOSITION — CHARACTER OF INTERCOURSE WITH THE GARRISON — NATIVE DREAD OF CAPTURE—REASONS FOR SUPPOSING THAT THE SLAVE-TRADE ONCE EXISTED—FEMALES — WEAPONS — UTENSILS—DOMESTIC HABITS — HABITATIONS — FOOD — DIALECTS — BURIAL PLACES—SLAVE-TRADE—PRACTICE OF THROWING SPEARS FROM THE TREES—TRIBES OF PORT ESSINGTON AND CARPENTARIA—HILL TRIBES OF NORTH AUSTRALIA—THE ISLANDERS OF TORRES STRAIT—CONCLUDING NOTE.

THE aboriginal inhabitants of Tasmania or Van Diemen's Land, a small remnant of whom still exists on the Great Island of Bass's Strait, are Papuans in their general characteristics; indeed their habits and appearance very closely correspond with those of the Andaman

NEW GUINEA
MALES.

NORTH AUSTRALIA
MALES.

1 2 3 4 5 6 7 8 9

NEW GUINEA
FEMALES.

NORTH AUSTRALIA
FEMALES.

10 11 12 13 14 15 16 17 18

(for particulars see explanation of the Plate.)

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islanders; but in the neighbouring continent of Australia the prevailing character of the hair is straight, or only slightly waved, and often fine and silky, even among the aborigines of Cape York, who from their close proximity to the recognized Papuan tribes which inhabit the islands of Torres Strait, might reasonably be expected to bear some affinity to them in this particular. *Frizzled* hair is, however, very common among several of the aboriginal Australian tribes, more especially those of the north and north-east coasts, and from the rough appearance of their uncombed locks when cut short, travellers have, on several occasions, been led to suppose that their hair resembled the wool of negroes, until undeceived by a close inspection. But the peculiar tufted hair of the Papuan has never, so far as the writer's own experience goes, yet been detected among the aborigines of the continent of Australia.

The Macassar trepang-fishers, who make annual visits to the north coast of Australia, assert that tufted woolly hair is common among the natives of Melville Island, with whom they hold occasional intercourse; and it is certain that the native tribes of the neighbouring coast of Australia look upon the Melville islanders as belonging to another race, while at the same time they recognize their own affinity with the coast tribes to the east and west, with whom they are brought into correspondence by the trepang-fishers; the latter generally having a few of the natives in their vessels to act as divers in procuring the sea-slug from the deeper parts of the fishing grounds. As Melville Island is only one hundred and seventy miles distant from Timor-Laut, an account of the Papuan tribes of the Indian Archipelago would scarcely be complete

without the insertion of authentic particulars concerning the native inhabitants, which will enable the reader to judge for himself as to whether any affinity exists between them and the Papuans.

The insularity of Melville Island was first ascertained by Captain Philip Parker King, R.N., during his celebrated survey of the intertropical coasts of Australia in 1818 to 1822, during which he filled up the greater portion of the coast-line from Cape Wessel to the North-west Cape, some of the prominent points only having been seen by former navigators. The island was found to consist of densely-wooded undulating land seventy miles in length, thirty in breadth, and to be separated from the main land of Australia by a strait only fifteen miles in width, but through which the tide ran with great rapidity, forming numerous eddies and tide races, which Captain King suggests were of too formidable a character to be navigated with safety by the canoes of the natives. He found a large opening on the north-west side of the island, which he at first thought would prove to be a river, but farther examination showed it to be a narrow navigable strait which separated Melville from Bathurst Island; and it was on the shores of this strait, while taking observations on a hill near the sea, that he first met with the natives. The interview is thus described in Captain King's narrative.*

"Suddenly, however, but fortunately before we had dispersed, we were surprised by natives, who, coming forward armed with spears, obliged us very speedily to

* "Survey of the Intertropical Coasts of Australia," by Captain P. P. King, R.N. London, 1825.

retreat to the boat; and in the *sauve qui peut* way in which we ran down the hill, at which we have frequently since laughed very heartily, our theodolite stand and Mr. Cunningham's insect-net were left behind, which they instantly seized upon. I had fired my fowling-piece at an iguana just before the appearance of the natives, so that we were without any means of defence; but having reached the boat without accident, where we had our muskets ready, a parley was commenced for the purpose of recovering our losses. After exchanging a silk handkerchief for a dead bird, which they threw into the water for us to pick up, we made signs that we wanted fresh water, upon which they directed us to go round the point, and upon our pulling in that direction they followed us, skipping from rock to rock with surprising dexterity and speed.

"As soon as we reached the sandy bank on the north side of Luxmore Head, they stopped and invited us to land, which we should have done, had it not been that the noises they made soon collected a large body of natives, who came running from all directions to their assistance, and in a short time there were twenty-eight or thirty natives assembled. After a short parley with them, in which they repeatedly asked for axes by imitating the action of chopping, we went on board, intimating our intention of returning with some, which we would give to them upon the restoration of the stand, which they immediately understood and assented to. The natives had their dogs with them.

"On our return to the beach the natives had again assembled, and shouted loudly as we approached. Be-

sides the whale-boat, in which Mr. Bedwell was stationed with an armed party, in order to fire if any hostility commenced, we had our jolly-boat, in which I led the way with two men, and carried with me two tomahawks and some chisels. On pulling near the beach, the whole party came down, and waded into the water towards us, and in exchange for a few chisels and files, gave us two baskets, one containing fresh water, and the other was full of the fruit of the sago-palm, which grows here in great abundance. The basket containing the water was conveyed to us by letting it float on the sea, for their timidity would not let them approach us near enough to place it in our hands; but that containing the fruit, not being buoyant enough to swim, did not permit of this method, so that after much difficulty, an old man was persuaded to deliver it. This was done in the most cautious manner; and as soon as he was sufficiently near the boat he dropped, or rather threw the basket into my hands, and immediately retreated to his companions, who applauded the feat by a loud shout of approbation.

"In exchange for this I offered him a tomahawk, but his fears would not allow him to come near the boat to receive it. Finding nothing could induce the old man to approach us the second time, I threw it towards him; and upon his catching it, the whole tribe began to shout and laugh in a most extravagant way. As soon as they were quiet, we made signs for the theodolite-stand, which, for a long while, they would not understand; at one time they pretended to think by our pointing towards it, that we meant some spears that were lying near a tree, which they immediately removed: the stand was then taken up

by one of their women, and upon pointing to her, they feigned to think that she was the object of our wishes, and immediately left a female standing up to her middle in the water, and retired to some distance to await our proceedings. On pulling towards the woman, who, by the way, could not have been selected by them either for her youth or beauty, she frequently repeated the words, "Ven aca, Ven aca," accompanied with an invitation to land; but as we approached, she retired towards the shore; when suddenly two natives, who had slowly walked towards us, sprang into the water, and made towards the boat with surprising celerity, jumping at each step entirely out of the sea, although it was so deep as to reach their thighs. Their intention was evidently to seize the remaining tomahawk, which I had been endeavouring to exchange for the stand; and the foremost had reached within two or three yards of the boat, when I found it necessary, in order to prevent his approach, to threaten to strike him with a wooden club, which had the desired effect.

"At this moment one of the natives took up the stand; and upon our pointing at him, they appeared to comprehend our object; a consultation was held over the stand, which was minutely examined; but as it was mounted with brass, and perhaps on that account appeared to them more valuable than a tomahawk, they declined giving it up, and gradually dispersed, or rather pretended to do so, for a party of armed natives was observed to conceal themselves under some mangrove-bushes near the beach, whilst two canoes were plying about near at hand to entice our approach; the stratagem, however, did not

succeed, and we lay off on our oars for some time without making any movement. Soon afterwards the natives, finding that we had no intention of following them, left their canoes, and performed a dance in the water, which very conspicuously displayed their great muscular power; the dance consisted chiefly of the performers leaping two or three times successively out of the sea, and then violently moving their legs, so as to agitate the water into a foam for some distance around them, all the time shouting loudly and laughing immoderately; then they would run through the water for eight or ten yards, and perform again; and this was repeated over and over again as long as the dance lasted.

"We were all thoroughly disgusted with them, and felt a degree of distrust that could not be conquered. The men were more muscular and better formed than any we had before seen; they were daubed over with a yellow pigment, which was the colour of the neighbouring cliff; their hair was long and curly, and appeared to be clotted with a whitish paint. During the time of our parley, the natives had their spears close at hand, for those who were in the water had them floating near them, and those who were on the beach had them either buried in the sand, or carried them between their toes, in order to deceive us, and appear unarmed; and in this they succeeded, until one of them was detected, when we were pulling towards the woman, by his stooping down, and picking up his spear."*

The interview ended, however, without a rupture, which, if the reader has already perused Mr. Modera's

* King, "Survey," &c., vol. I, p. 110.

account of his interview with the natives of Dourga Strait, in the second chapter of this work, he will have been expecting every instant; and a similar termination would probably have occurred on this occasion, but for the caution of the experienced commander. On the following morning the natives were again seen, but the vessel was already under weigh, and their proceedings of the previous day were not of a character to render farther intercourse desirable.

"The night passed without our being disturbed by or hearing anything of the natives; but at daylight, on looking at the place where they had been concealed during the last evening, a canoe, which had been observed hauled up among the bushes, was missing, and we concluded that they were close to us; this proved to be the case, for no sooner had we cleared the point, than the natives sallied forth from the thicket, and, running up to their middles in water to within thirty yards of the vessel, set up a loud shout, which startled us not a little; for, busied as we were in securing the anchor, and making sail, our attention at the moment was otherwise directed; and the first intimation we had of their vicinity was from the noise they made, which was accompanied by violent gestures, and pressing invitations for our return; but we continued our way, and disregarded all their solicitations."*

The information collected by Captain King in the course of this survey, led to the temporary occupation of the north coast of Australia by the British Government;

* King, "Survey," vol. I, p. 120.

and the spot where this interview took place was selected as the site of the first settlement, which was founded by the late Sir Gordon Bremer in September, 1824, previous to the publication of Captain King's narrative.

One of his officers, Lieutenant Roe, accompanied the new expedition, and a letter from him to his former commander, describing the preliminary proceeding at Melville Island, arrived in time for insertion in the second volume of Captain King's narrative, from which the following extract describing their first interview with the natives is taken.

"Not one native made his appearance before the early part of November (the vessel arrived on the 26th of September), when, as if by signal, a party of about eighteen on each shore communicated with us on the same day, and were very friendly, although exceedingly suspicious and timid. They would not venture within the line of the outer hut, and always came armed, but laid aside their spears and clubs whenever friendly signs were made. On the second day of their visit, I was greatly astonished to see amongst them a young man of about twenty years of age, not darker in colour than a Chinese, but with perfect Malay features, and, like all the rest, entirely naked; he had daubed himself all over with soot and grease to appear like the others, but the difference was plainly perceptible. On perceiving that he was the object of our conversation, a certain archness and lively expression came over his countenance, which a native Australian would have strained his features in vain to have produced. The natives appeared to be very fond of him. It seems probable that he must have been kid-

napped when very young, or found while astray in the woods."*

A boy answering this description had been seen by Captain King during his interview with the same tribe about four years before, when he was carried on the shoulders of one of the natives. The Nakodahs of the Macassar prahus, employed in the fishery on these coasts, are often accompanied by a favourite child, and this youth may have been similarly circumstanced on board a prahu which had been wrecked upon the coast, when his youth and innocence may have preserved him from the general massacre of the crew, which is stated by the Macassars to be the inevitable result of shipwreck on the coast of Melville Island. Many natives of the neighbouring islands must have been driven upon the north coast of Australia by the north-west gales which prevail in the early part of the year, as nearly every village on the south side of the Serwatty Islands has records of prahus with their crews having been blown off to the south-east, which have never returned, except on a few occasions, in which they were so fortunate as to meet with the trepang fishers who are upon the coast during that season.

As an illustration of the fact given by Captain King, which is not without a certain ethnographical importance, I may mention that in the early part of 1843 a small Dutch sloop was driven into Port Essington before one of these north-west gales. She had been trading at the Kapalla Tannah of Timor, and was riding out the gale

* Vol. II, p. 240.

under shelter of the land, when her boat, with several of the crew on board, broke loose, and drifted out to sea, on which the sloop was got under weigh to pick it up; but being unable to regain the anchorage owing to the strength of the wind, the commander, an European Dutchman, who had already visited Port Essington several times, bore up for the settlement, and remained there three or four months, until the change of the monsoon allowed him to return to Timor. The entire crew, with the exception of the commander, were natives of the Indian Islanders. One of them, a native of Mindanao, stated that he had been driven on the coast once before, which is very likely to have been the case, as the Macasssar Nakodahs had previously stated that they had picked up the crew of a stranded Lanun prahu on Croker's Island, a few years before the settlement was formed at Raffles Bay. Shortly after the arrival of the sloop, a ship of a thousand tons burthen, the 'Manlius' of Waterford, bound to China from Bombay, was driven into Port Essington by the same gale, with her cargo of cotton wet and heated; and the whole strength of the garrison was required to prevent the vessel from taking fire by throwing the heated cotton overboard. Similar cases may have occurred during the three centuries in which Europeans have navigated the neighbouring seas. At all events, the fact of individuals bearing evidence of Malayan origin having been repeatedly met with by visitors to the northern coasts of Australia, can now be readily accounted for.

This young man, or one closely resembling him, was repeatedly seen by the garrison of Melville Island, as

appears from Major Campbell's valuable description of the settlement, which is published in the "Transactions of the Royal Geographical Society" for 1834. This gentleman resided at the settlement during two years in the capacity of commandant; and his description of the natives, whom he evidently regarded with feelings of great interest, is here extracted in full.

*Natives.*—"In personal appearance, the natives of Melville Island resemble those of the continent (if I may so call it) of New Holland, and are evidently from the same stock; but they are more athletic, active, and enterprising than those I saw on the southern coast of Australia, at Port Jackson, Newcastle, or Hunter's River. They are not generally tall in stature, nor are they, when numbers are seen together, remarkable for small men. In groups of thirty, I have seen five or six strong powerful men of six feet in height, and some as low as five feet four, and five. They are well formed about the body and thighs; but their legs are small in proportion, and their feet very large; their heads are flat and broad, with low foreheads, and the back of the head projects very much; their hair is strong, like horse-hair, thick, curly, or frizzled, and jet-black; their eyebrows and cheek-bones are extremely prominent—eyes small, sunk, and very bright and keen; nose flat and short, the upper lip thick and projecting; mouth remarkably large, with regular fine white teeth; chin small, and face much contracted at bottom. They have the *septum of the nose* perforated, wear long bushy beards, and have their shoulders and breasts scarified; the skin is not tatooed as with the New

Zealanders, but is scarified, and raised in a very tasteful manner,* and their countenance expresses good-humour and cunning. All those who have reached the age of puberty are deficient of an upper front tooth—a custom common in New Holland. The colour of their skin is a rusty black, and they go about perfectly naked; their hair is sometimes tied in a knot, with a feather fixed in it; and they frequently daub it with a yellow earth. On particular occasions, when in grief, or intending mischief or open hostilities, they paint their bodies, faces, and limbs with white or red pigments, so as to give themselves a most fantastic and even hideous appearance.†

"In disposition they are revengeful; prone to stealing; and in their attempts to commit depredations, show excessive cunning, dexterity, arrangement, enterprise, and courage. They are affectionate towards their children, and display strong feelings of tenderness when separated from their families; they are also very sensitive to anything like ridicule. They are good mimics, have a facility in catching up words, and are gifted with considerable observation. When they express joy, they jump about, and clap their hands violently upon the lower part of their bodies; and in showing contempt, they turn their back, look over the shoulder, and give a smack upon

* "The breast of one taken prisoner was scarified, and formed into ridges, much resembling the lace-work on a huzzar's jacket."

† "They cover their bodies with grease, it is supposed to secure them from the piercing sting of the sand-flies and musquitoes; and their bodies smell so strong that even the cattle used to detect them at half a mile distance, and gallop off, bellowing in great apparent alarm."

the same part with their hand. In the construction of their canoes, spears, and waddies, they evince much ingenuity, although the workmanship is rough, from the want of tools; they are expert swimmers, and dive like ducks. They show no desire whatever for strange ornaments or trinkets; they are polite enough to accept of them without any expression of astonishment or curiosity, but very soon afterwards take an opportunity of slyly dropping them, or throwing them away. The only articles they seemed to covet were hatchets and other cutting tools; but still, when they could steal, they carried off everything they could lay hold of.

"As long as we occupied the island, the natives were extremely shy and cautious in all their communications with us; they never intrusted themselves in our power; and notwithstanding my utmost efforts by acts of kindness and forbearance to gain their confidence, and convince them that we desired to be on friendly terms, I found it utterly impossible to accomplish this desirable object. Previous to my arrival they had committed murder, various depredations, and daring acts of violence. They had at length been fired upon whilst committing acts of outrage; and from all my inquiries I believe they had been the first aggressors by throwing spears. When I assumed the command, I was extremely anxious to court their friendship, as without it, with our limited numbers and means, we never could become acquainted with all the resources of the island, or make them of available use to us; I therefore prevented any of the military or prisoners from putting themselves in contact with the natives without my presence or orders; I allowed

no arms to be taken out, except by those on whom I could depend, and strictly enjoined that they should only be used against the natives in self-defence, and when by the laws of England it would be justifiable. I feel confident, also, that these orders were strictly attended to; but, notwithstanding, they continued until the last day distrustful, if not even determinedly hostile. They put two gentlemen of the settlement, one soldier, and one of the prisoners to death, and wantonly wounded several others.

"During my time we were obliged to fire at them several times; we never knew of any having been killed, although in one or two instances they were wounded; they might have died, and the spirit of revenge might have excited them to other acts of violence. There was a curious inconsistency in their conduct; on one day they would appear good-humoured and friendly, and allow individuals of our settlement to pass unmolested through extended lines of them, and probably on the following day would throw their spears at any individual they could surprise by stealing upon him. They never came near us without their spears and waddies; but sometimes they would leave their spears a few hundred yards in their rear, concealed behind trees, amongst the long grass, or in possession of some young boys, who would run up to them on the first signal; they would then approach within fifty or sixty paces, extend their arms, throw their waddies to the rear in token of amity, and then by signs oblige all those who approached them from our side to extend their arms also, and turn round to show they had no weapons concealed; when satisfied, they would enter

into a palaver, and two or three of the most daring would advance in front of the others, which latter (part formed in a group, and a part extended singly to a distance of a quarter of a mile on each flank), would remain ready to support them in case of emergency. These few in advance would allow one or two of our people to approach within two or three paces of them, determined to maintain a superiority of two or three to one.

"Fearful of drawing out this memoir to too great a length, I must refrain from relating any of their daring and cunning acts of aggression, or the numerous interesting occurrences which took place. Suffice it to say, that we had one of these savages as a prisoner for several weeks, from whom I learned a good deal of their character; and the following little circumstance caused me to conjecture, at an early period, the reason of their being so suspicious of strangers.

"In one of my interviews with a tribe of the aborigines, who had approached to the outward boundary of the forest, and within half a mile of the fort, I observed that they appeared more familiar than usual. Having previously prepared a medal attached to a piece of scarlet tape, I expressed a wish to hang it round the neck of a fine-looking young man, who bore a feather in his hair, and appeared to have some authority. This young man remained at a short distance (two or three paces), took hold of his wrists, and appeared as if struggling to escape from the grasp of an enemy; he then pointed his hand towards his neck, looked upwards to the branches of a tree, shook his head significantly (evidently in allusion to being hung), and avoided coming nigh enough to receive

the proffered gift. This led me to imagine that the island had been visited by strangers, and the natives forced away by them as slaves; in corroboration of which opinion, I may add three other circumstances which came under my notice.

"The first is, that the Malay fishermen from Macassar are forbidden to go near Melville Island (which they call "amba"), alleging that it is infested by pirates—probably slavers, as "amba" in the Malay language signifies a slave.

"The second circumstance relates to a lad, who had been taken from a native tribe in 1825, and detained at the settlement three or four days, when he escaped. This lad was the colour of a Malay, and possessed their features, whence it is probable that he was taken when a child from some Malay slave-ship or fishing prôa, and reared amongst the Melville Islanders.

"The third circumstance is, that when Captain King, R.N., entered Apsley Straits in 1818, and was proceeding towards the shore near Luxmore Head in his boat, a number of natives were on the beach; and a female, who entered the water in order to decoy him close to the shore, called out, "Vin aca! Vin aca!"* This being a Portuguese expression, induces me to believe that vessels from the Portuguese settlement of Dilhi, on the north side of Timor, might have visited Melville Island for the purpose of seizing the natives, and carrying them away as slaves.

"During the four years that this island was occu-

* "Come here! come here!" in Portuguese.

pied, only two aboriginal females were seen, and at a distance; they were both old and ugly, and their only garment was a short narrow apron of plaited grass. We frequently saw young boys, from six to twelve years of age, along with the men; they were well made, plump in person, good-looking, and with a remarkable expression of sharpness in their eyes.

"The weapons used are spears and waddies; the spears are from ten to twelve feet long, made of a heavy wood, and very sharp-pointed; some are plain, others barbed; some have a single row of barbs, from twelve to fifteen in number, and others a double row; they may weigh three pounds, and are thrown from the hand (without any artificial lever, as at Port Jackson), with great precision and force, to a distance of fifty or sixty yards.*

"The waddies are used as weapons of attack, as well as for killing wild animals and birds. They are made of heavy wood, twenty-two inches long, one and a half in diameter, pointed sharp at one end, and weighing above

* The war-spears of the Melville islanders are sharp at both ends, tapering off from near the centre of the length, and are poised when about to be thrown, as is practised by the Caffres with their "asseghais." The spears in ordinary use among the Port Essington tribes are of reed, or bamboo, and blunt at one end, which is also hollowed out into a sort of socket to receive the hook at the end of the *rogorouk*, or *wondouk*, varieties of the throwing-stick, with which they are projected; but the Melville Island spear, which is called *yugo*, is not unknown to them, as the chief warriors always have two or three very beautifully shaped out of hard wood, which seem only to be used in cases of duels between warriors. They acknowledge that this fashion of spear is borrowed from the Melville islanders.—G. W. E.

two pounds; they are not round and smooth, but have sixteen equal sides, with a little rude carving at the handle, to ensure their being held firmer in the hand.

"Their canoes, water-buckets, and baskets, are made of bark, neatly sewed with strips of split cane. The canoes consist of one piece of bark, are twenty feet long, twenty-eight inches wide, and fifteen deep; the stem and stern are neatly sewed with thin slips of cane, and caulked with white clay; the gunwales are strengthened by two small young saplings (such as grow in marshy places), fastened together at each end of the canoe; the sides are kept from closing by pieces of wood placed across, and which also answer as seats.

"The natives of Melville and Bathurst Islands are divided into tribes of from thirty to fifty persons each. I do not think that I ever saw above thirty-five or forty men together, although some individuals, surprised by them in the forest, have reported having seen a hundred; the noise they make, and their jumping from tree to tree, make them often appear more numerous than they actually are. They lead a wandering life, though I think each tribe confines itself to a limited district; and probably when tired of one, or their resources are exhausted, the strongest may usurp that of a weaker. In 1824-5, a tribe of daring athletic men kept constantly in the neighbourhood of Fort Dundas. In the beginning of 1826, a strange tribe visited the settlement, and they were generally slight-made men; but by the end of the year the former tribe returned, and continued to remain in the neighbourhood until the island was abandoned in 1829. During the dry season they dis-

persed themselves a good deal on hunting excursions, and burned the grass on the forest grounds for that purpose from April to September. I think when they move, that their women and children accompany them, as female voices were frequently heard at a distance at night, proceeding from their encampments. They generally encamp on sandy banks, amongst the mangroves, or on dry open spots near swamps, or on the sea-coast. They do not give themselves the trouble of constructing wigwams in the dry season, merely forming a bed of palm-leaves, or long grass, whenever they repose for the night; but during the wet season they have some covering, and their encampment being more stationary, displays a little comfort, and is generally in a pleasant spot near the sea.

"The following is an account of my visit to one. Upon landing under the high sandy beach, we came upon an extensive encampment of natives; the men, women, and children, all fled like frighted deer, and left us quietly to examine their domestic economy. There were thirty wigwams, all made of newly-stripped bark; each consisted of a single sheet of bark, formed into a shed or mere roof, open at each end, with a fire at the entrance; the interior space was four feet and a half long, three in width, and three feet high. Pieces of soft silky bark, rolled up in several folds, and answering as pillows and seats, were in each wigwam. Some of these erections were placed under spreading shrubs; and the twigs being artfully entwined into each other, formed a tasteful inclosure. Several of them were ornamented inside by figures drawn in white clay: one

in particular was neatly and regularly done all over, representing the cross-bars of a prison-window. The utensils consisted only of bark buckets and baskets, and the ground around was strewed with shells of turtle, crabs, oysters, and limpets. At one end of the encampment lay the materials for constructing a canoe; and on a block of wood close to it was observed marks made with an axe, or tomahawk. We committed no depredations, and saw the natives hastening back when we quitted the shore.

"The food of these people consists of kangaroo, opossum, bandicoot, iguanas, and lizards, during the dry months; fish, turtle, crabs, and other shell fish, during the wet months; and their vegetables are the cabbage-palm and fruit of the sago-palm. They eat their meat just warmed through on a wood fire; and the seed of the sago-palm is made into a kind of mash. Amongst those natives whom we encountered, I never saw any deformed, or having the appearance of disease or old age; probably such were left with the women, in places of security, and only the able warriors came near us. There was one powerful, determined-looking fellow frequently seen, who had lost a hand; and he threw his spear by resting it on his maimed arm, and taking a deliberate aim.

"Although the aborigines of Melville and Bathurst Islands are of the same race or breed as those throughout New Holland, yet their language is different. We had a native of the southern coast with us for a short time, and he could not understand a word they uttered. They speak low and quick to each other: but their pronunciation is so indistinct, we scarcely ever made out a word. I was

in hopes of picking up much of their language from the native we had made prisoner, but during the time that I was absent on an excursion to Port Essington he effected his escape. His dialect did not sound harsh, and his expressions were very significant, from the gestures with which he accompanied them.

"The following are some of those expressions: *Co curdy;* water, give me some water, or I am thirsty. *Hooloo, hooloo;* my belly is full, I am not hungry. *Bungeé;* fire-arms. *No bungeé;* don't fire. *Peercé;* an axe. *Pakeé;* peace, or friendship. *Piccanini;* children.*

"I do not think that these islanders ever cross to the coast of New Holland; for the currents are so rapid in Dundas and Clarence Straits, that it would be dangerous for their slight canoes; and although so close to the Cobourg Peninsula, yet the spears of the Melville islanders are differently formed from those used by the natives of that peninsula, and much heavier.

"It appears to be the custom of the natives to bury

* Three of these terms, *Bungeé, No bungeé,* and *Piccanini,* are used in the same sense by the Port Essington natives, but no doubt exists as to their having been introduced by Europeans. *Bung,* the root of the two first, is intended to represent the report of fire-arms, and the last is the common term for black children among English sailors. The late Sir Gordon Bremer, who established the settlement at Melville Island, informed me that during their first interview with the natives, the greater number of them continued incessantly repeating the word "*Paako*" in an exceedingly rapid manner, at the same time imitating the process of chopping by striking the fore-arm with the edge of the other hand *Paku* is the Malay term for an iron nail or spike.—G. W. E.

their dead, their burial-places being in retired spots near their most frequented encamping ground. The burial-place is circular, probably ten or twelve feet in diameter; it is surrounded by upright poles, many of which are formed at top like lances and halberts, fourteen or fifteen feet high; and between these the spears and waddies (probably of the deceased) are stuck upright in the ground. It is quite impossible to form any estimate of the numbers of the natives, but they are seen on all parts of the coast of these two islands. I shall not presume even to give a guess at their probable numbers."*

It is to be feared that Major Campbell was correct in his surmises as to Melville Island having once been the resort of slave-ships; for according to the testimony of the older inhabitants of Timor, Melville Island was only less a source of slavery than New Guinea, in proportion to its smaller extent of surface, at the period in which the slave-trade was encouraged or connived at by the European authorities in the Archipelago. However, there is no reason to suppose that the island has recently been visited by slavers, for although the words used by the natives on the occasion of Captain King's visit were undoubtedly Portuguese, they may have been acquired at a much earlier period; for foreign words, and short sentences that are connected with remarkable events, are handed down from generation to generation by the recitations with which the native bivouacs are often enlivened during the earlier part of the night. Indeed, expressions that have been learned from strangers spread from tribe

* Campbell in "Journal of the Geographical Society," vol. IV, p. 152.

to tribe over a large extent of country; for Dr. Leichhardt and his little party, during their memorable overland journey, heard English words, which had been originally acquired at Port Essington, in use among the natives, while still far in the interior of Australia; and this unlooked-for occurrence seems to have had a very cheering effect on the explorers.

Major Campbell speaks of two tribes of natives having been seen in the neighbourhood of the settlement on Melville Island; the one consisting of "daring athletic men," and the other of "generally slight-made men." It would be interesting to know whether they also differed in other particulars. The practice of "jumping from tree to tree," which is certainly not known to be a characteristic of any native tribe of the adjacent continent, is only casually alluded to, as rendering it difficult to ascertain their numbers; but this strange custom seems to have caused great annoyance to the garrison, for those who had occasion to go out into the woods were obliged to keep a constant look-out overhead, in order to avoid the spears that were sometimes hurled at them from the upper branches. The two officers mentioned by Major Campbell as having fallen by the hands of the natives, are said to have been speared from the trees; and a serjeant was also wounded under similar circumstances; on this occasion the native paid the penalty of his treachery by being shot down from the tree. These last particulars, together with much interesting information concerning this singular people, were obtained by the writer from Mr. George Miller, who had charge of the

Commissariat Department at Melville Island during the existence of the .settlement, and who now resides at Sydney.

No intercourse with the natives of Melville Island took place during the late occupation of Port Essington, although vessels bound to and from the settlement sometimes passed close along the northern side of the island; and the entire southern coast was surveyed by Her Majesty's ship 'Beagle;' but on no occasion were the natives even seen. It was several times in contemplation to send a party to the east end of Melville Island; but the strong objection on the part of the Port Essington natives even to approach the coast, led to the project being abandoned on each occasion, as very little useful information could have been acquired without their assistance. Their prejudices were the more remarkable, as they crowded to offer their services when the decked-boat was about to be dispatched to the head of Van Diemen's Gulf, or along the coast to the eastward. There is certainly something peculiarly *triste* in the appearance of the eastern part of Melville Island, where the shore is fronted by deep belts of mangrove jungle, and but for the bush fires that are occasionally seen, the interior also might be considered to be uninhabited.

In order to enable the reader to compare the Melville islanders with the natives of the adjacent coast of Australia, a general description of the tribes in the neighbourhood of Port Essington is given below. It was drawn up by the writer, from notes collected on the spot, soon after his return from Port Essington in 1845, and

was published during the following year in the "Transactions of the Royal Geographical Society,"* from which it has been extracted.

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"The manners and customs of the native inhabitants of a newly-explored country present an interesting subject of inquiry; and by placing on record, at the earliest period of our acquaintance with them, the distinctive features of the different tribes of which they are composed, many peculiarities interesting to the researches of the geographer and the ethnologist may be preserved, which the progress of civilization, and the consequent increase of intercourse between them, would tend to obliterate. Several of our earlier travellers in Australia appear to have felt the importance of this subject, and have paid due attention to it. With the tribes, however, of the northern coast, of whom I propose to speak, we have, till lately, been less familiar than with others; and these possess a peculiar interest, from the circumstance of the country they inhabit being in the close vicinity of the islands of the Indian Archipelago. These islands, again —that is to say, the groups more immediately adjacent to Port Essington—are occupied by a portion of the human family concerning which very little was known previous to our occupation of the north coast, when the measures that became necessary for establishing the security of commercial relations in that quarter, brought

* Vol. xvi, p. 239.

us into communication with tribes with which we had previously been unacquainted. At Port Essington, indeed, we were completely surrounded by singular and interesting communities. A circle drawn around the settlement at a distance of 500 miles would enclose an almost equal number of distinct tribes, varying in complexion from the sooty black of the negro to the freckled yellow of the Polynesian mountaineer, and differing in social condition as much as in personal appearance.

"The superior organization that exists in a colonial establishment composed entirely of individuals in the employ of government, is highly favourable to the maintenance of friendly relations with the aboriginal tribes; and it is probably owing to this circumstance that our occupation of the Cobourg Peninsula has been unattended with those collisions which so often occur when civilized men are brought into close communication with savages. Among the advantages attending this state of affairs may be counted that of our having become familiarly acquainted, not only with the tribes in the immediate neighbourhood, but also with individuals from distant parts, who had been induced, by curiosity, to visit the strange people that had fixed their abode upon the coast. Parties of warriors, headed by their chiefs, occasionally came from the remote interior to pay us a flying visit, and nearly every Macassar prahu that arrived from the Gulf of Carpentaria brought two or three individuals from one or other of the tribes that are distributed along the intermediate coast. Indeed, about the month of April, when the prahus congregate at Port Essington, the population of the settlement became of a very motley cha-

racter, for then Australians of perhaps a dozen different tribes might be seen mixed up with natives of Celebes and Sumbawa, Badjus of the coast of Borneo, Timorians, and Javanese, with an occasional sprinkling of New Guinea negroes; and very singular groups they formed, busied, as they generally were, amid fires and smoke, curing and packing the trepang, or sea-slug, which they had collected from the shoals of the harbour. I propose here giving a general sketch of the tribes inhabiting the Australian coast, from the Coburg Peninsula towards the east, confining myself chiefly to points more immediately connected with geographical science—namely, the distribution of the various tribes, the points upon which they may happen to differ from other Australian tribes with which we are already acquainted, and the social peculiarities that may afford traces of a connection with other races.

"In the first place I should state, that certain general characteristics are observable among all the tribes of this part of the continent with which we became acquainted. Their skins are invariably embossed with raised cicatrices. The septum of the nose is generally pierced, that is to say among the men, for the custom does not appear to extend to the other sex. Clothing is disregarded, except by way of ornament, and in lieu of this they display a great tendency to adorn their persons with streaks of white, red, or yellow pigment. These customs, indeed, appear to pervade not only all the Australian tribes, but also the negro communities of New Guinea, and of those islands of the Indian Archipelago in which remnants of this race still exist. But these northern Australians, at

least the tribes with which we are most familiar, have certain customs which are not general among the aborigines of this continent. For instance, their mode of burying the dead is singular. The body is deposited in a sort of cradle, formed by a number of poles, arranged within the crutches of two forked posts stuck upright in the ground. It is enveloped in many folds of the paper-like bark of the tea-tree, and is left there until the skeleton only remains, which is then deposited either in a general receptacle for the relics of the dead, or, if death should have occurred at so great a distance from this spot as to render removal inconvenient, it is placed upright within the hollow trunk of a decayed tree. We also discovered a distinction of caste, or rather, the remains of such a distinction, for the natives themselves appear to have forgotten its origin and purport. These castes are three in number, and are termed respectively 'Manjar-ojalli,' 'Manjar-wuli,' and 'Mambulgit.' The former is supposed to have sprung from fire, the term 'ojalli' having this signification. The 'Manjar-wuli,' as the term implies, had their origin in the land. The signification of the term 'Mambulgit' is exceedingly obscure. The natives themselves state that it implies 'makers of nets.' The 'Manjar-ojalli' is certainly the superior caste, for, among those tribes in which chieftainship exists, the principal families are invariably of this caste, and are in the habit of alluding to the circumstance with considerable pride. With regard to the two remaining castes, I never could discover exactly which was the superior, indeed, the statements of the natives themselves are so contradictory upon this point, that it never has been, and, perhaps, never

will be cleared up. This point is interesting, from the circumstance of a very similar distinction of caste being found to exist among the Polynesian tribes of the neighbouring islands, who also adopt a similar mode of disposing of their dead. The natives of the Cobourg Peninsula have also certain superstitions respecting the "waringin" or banyan-tree, which are common to the Indian islanders. Beyond this, their superstitions appear to resemble those which pervade the greater portion of the Australian tribes—a belief in the existence of evil spirits, of *kurlocks* or demons, and of ghosts; against the whole of which fire affords protection. The spirits of the dead are also recognised in the strangers, whether European or Indian, who visit their country.

"Although, as I have before stated, these northern Australians possess many of the general characteristics of the tribes of the south, still some striking peculiarities were found to exist, which contributed to excite a considerable degree of curiosity and attention, more especially as they also served to distinguish one tribe from another, even in some cases where their territories were immediately adjacent. During our earlier intercourse, when from inability to converse with the natives we could learn little respecting them beyond what absolutely met our eyes, we supposed that these peculiarities were merely accidental; but, subsequently, when our means of acquiring information became extended, and bodies of individuals from remote tribes occasionally resided among us, we perceived that many natives, who had attracted notice from being somewhat different in personal appearance

from the people among whom they resided, were, in reality, mere visitors from distant tribes.

"Before entering into any particulars with regard to the characteristics of the various tribes, it will be necessary to notice their geographical distribution. The Cobourg Peninsula itself is occupied by four distinct communities. Three of these inhabit the northern and central parts of the peninsula, while the fourth, which is the most numerous and powerful, occupies the entire southern coast and the islands of Van Diemen's Gulf; the upper portion of the harbour of Port Essington being also in their possession. This last appears to have only recently acquired territory upon the peninsula; indeed it would seem that at no very distant period, the pressure of a powerful people in the interior of the continent had driven one tribe in upon another, until several distinct communities have been crowded up within the Cobourg Peninsula, where, until very recently, they have been making war upon each other to such an extent, that two of these have, within the memory of natives now living, been reduced from numerous bodies to mere scattered remnants.

"These four tribes are distinguished among each other by the term which in the particular dialect of each designates the monosyllable 'No.' Thus the tribe which inhabits Croker Island and the country about Raffles Bay (and which appears to have originally consisted of two tribes, which have amalgamated to such an extent that characteristic distinctions are almost entirely lost) is termed 'Yaako;' the Port Essington tribe goes by the name of 'Yarlo,' the western tribe by that of 'Iyi,'

and the great southern tribe by that of 'Oitbi.' Another powerful tribe, which occupies the coast for some distance to the eastward of the peninsula, is called, from the country it inhabits, 'Jalakuru.' The Monobar tribe resides upon the eastern shores of Van Diemen's Gulf, extending to the south until it comes in contact with the Bimbirik tribe, which occupies the lower parts of the Alligator Rivers. These are all comparatively large communities, but the mountain range beyond is in possession of a people which appears to be more numerous than all the others put together, and which goes by the general name of 'Marigi-anbirik,' or people of the mountains. This tribe occupies a great extent of the uplands. Of those beyond we know nothing; nor have we any accurate details respecting the distribution of the tribes which extend from Jalakuru towards the Gulf of Carpentaria. The individuals belonging to them that visited the settlement from time to time, were in the habit of resorting to the ports frequented by the Macassar trepang fishers, for purposes of barter, but the latter were unable to inform us whether they resided constantly upon the coast, or came from the interior. It was only with regard to one singular race, which I shall have occasion to mention presently, a people residing upon the north-west horn of the Gulf of Carpentaria, that we obtained any correct details upon this point.

"With the Yaako, or Croker Island tribe, our acquaintance is of older date than with the others, from the circumstance of the Raffles Bay settlement, which was established in 1827, having been situated within their

territory. The people of this tribe are generally small in stature, ill-formed, and their countenance are forbidding and disagreeable. The hair is generally coarse and bushy. The beards and whiskers of the men are thick and curly, while the entire body is often covered with short crisp hair, which about the breast and shoulders is sometimes so thick as to conceal the skin. The eyes are small, and what should be the white has a dull muddy appearance. Their aspect, altogether, is more forbidding than that of the Australian aborigines generally. Nor are their dispositions of the most amiable description. They did not amalgamate with us so readily as the others, but this probably was in a great degree owing to the influence of the chiefs, who evidently regarded us with considerable jealousy, as being likely to supersede the influence they possessed among their people. The occasional visits of their chiefs to the settlement were invariably attended by a series of petty thefts, undertaken not by the chiefs themselves, but at their instigation. Mimaloo, one of their principal chiefs, who was known at Raffles Bay by the name of 'One-eye,' was particularly obnoxious in this respect, and latterly he was forbidden to enter the settlement. This man was one of the most perfect savages I ever remember to have met. His gestures, when offended, were frantic in the extreme, and resembled those of a wild beast rather than of a human being. His henchman and bosom friend, Loka, was characterized by a gloomy ferocity, even more distasteful than the fitful fury of his savage chief. This man was lately entrapped and killed by the Macassars, at a port on the north coast,

for having, during the previous year, treacherously murdered one of their number, by throwing a spear at him when his back was turned. As far as we ourselves were concerned, this tribe proved to be harmless; but this was evidently the result of fear rather than of affection. I here allude more particularly to the chiefs; for the people, when left to themselves, conducted themselves well, and treated the parties from the settlement that occasionally visited Croker Island with a considerable degree of hospitality. The Yarlo and Iyi tribes, our more immediate neighbours, resemble each other very closely in general characteristics, although their dialects are totally dissimilar. They are a taller and better formed people than the Croker Island natives, and from the very commencement of our residence among them they evinced great partiality towards us, which ripened into what I believe to be a firm attachment. Being broken tribes, without chiefs, but divided into a number of families, they probably looked upon us as being likely to afford them some protection from their more formidable neighbours, who had shown a great inclination to encroach upon their little territory.

"The Oitbi, or, as it was more generally termed by us, the Bijnalumbo tribe, which occupies the southern part of the peninsula, becomes of interest, from the circumstance of many individuals belonging to it possessing a superior physical organisation to the people already mentioned. Arched eyebrows, straight silky hair, and complexion fairer than that of the Australian aborigines generally, were by no means uncommon, and many individuals

possessed, in a considerable degree, that obliquity in the position of the eyes, which is considered as being characteristic of some of the Polynesian tribes. These appearances were even more developed in the people from the mountain range who occasionally visited us. Upon the whole, I am very much inclined to suppose that there has been some infusion of Polynesian blood among the aborigines of this part of the continent. With regard to this point, however, it will be necessary to enter into some farther details, which I propose deferring until I have disposed of the tribes on the Coburg Peninsula.

"Of the four dialects spoken by the tribes of the peninsula, one only appears to differ in its general construction from those spoken in other parts of the continent, and this difference consists only in the words almost invariably ending in a vowel. I think this peculiarity is accidental for it occurs in the Iyi tribe, which in every other respect closely resembles the Yarlo, or Port Essington tribe. The consonants *s* and *f* are rejected throughout the dialects of the peninsula, and this is also the case with the *h* aspirate. With the single exception mentioned above, two-thirds at least of the words end in a consonant, and often in double consonants, as 'alk,' 'irt,' &c. The nasal 'ng' is very common. In addressing a person at a distance, the words are made to run into one another, so that a sentence is spoken as if it formed only one word of many syllables. In the Croker Island dialect, a 'cluck' occasionally occurs in the middle of a word, which is effected by striking the tongue against the roof of the mouth.

"A very considerable portion of the *coast* natives have, from frequent intercourse with the Macassar trepang fishers, acquired considerable proficiency in their language, which is a dialect of the Polynesian. They never, indeed, speak it correctly, from their inability to pronounce the letter *s*, which occurs rather frequently in the Macassar language. Thus *berasa* becomes 'bereja,' *trusaan* 'turutan,' *salat* 'jala,' &c. They, however, contrive to make themselves well understood, not only by the Macassars, by the people of tribes with whose peculiar dialect they may not be familiar. On our first arrival, the natives, from having been long accustomed to address strangers in this language, used it when conversing with us, and the consequence was, that some vocabularies were collected which consisted almost entirely of this patois, under the supposition that it was the language of the aborigines.

"As the great inland tribe to which I have already alluded may be considered as one of the most interesting communities on these northern coasts, I propose entering into some details with regard to the origin and progress of our intercourse with them. We had scarcely been established at Port Essington more than a few weeks, when it became evident that by far the greater portion of the axes, iron, clothes, &c., that the natives obtained from our people, were carried into the interior for the use of the inland tribes. We learned, also, that an individual belonging to one of these tribes was residing among the natives in our neighbourhood. He was a tall, handsome young man, and, from the circumstance of our

supposing that he was employed upon a diplomatic mission, he was called 'the ambassador' by our people, a name that soon superseded his proper appellation, Manougbinoug. He had attracted attention from the first, by his unassuming yet somewhat dignified manners and from his being always a mere looker-on, while the other natives were busily employed either in assisting our people, or in procuring food. He was, in fact, on a visit, and was treated with great consideration, not only by the tribe with which he was residing, but by all the natives who happened to be in our vicinity. This young man returned to the hills about six months after our arrival, taking with him a Macassar man who had been engaged in the service of Sir Gordon Bremer, but who, being possessed of a wandering disposition, suffered himself to be enticed away from the settlement. Timbo, the man in question, returned among us after an absence of several months, and spoke in the highest terms of the reception he had met with from the people of the interior. He described them as being much more numerous and better organized than the coast tribes. One great chief, whom he dignified with the title of 'rajah,' possessed control over several large communities, each of which had also its own chief. The people derived their subsistence from the spontaneous produce of the country, which appeared to be in great abundance. The soil was not cultivated, but a kind of grain, which grew spontaneously upon the alluvial banks of the lakes, was collected and prepared for food by pounding with stones, cakes being formed of the meal, which were baked in the ashes of their fires. This grain,

with wild yams, and the roots of a rush called 'maro-wait,' constituted their chief vegetable food. The yams were described by Timbo as overspreading the face of the country. Their animal food consisted of the kangaroo, opossum, and wild-fowl (which last abounded upon the lakes), with a few fresh-water fish.

"Timbo, on returning to the settlement, informed us that a large party of inland natives purposed visiting us in the autumn, the season usually selected by them for making distant excursions. This information proved to be correct, for, in the month of September, volumes of smoke were seen rising to the south-east, which, as our natives informed us, indicated that a party of people was advancing towards the coast, and burning the dry grass for the purpose of driving out the kangaroos, which are then easily speared in the confusion. We were, however, in a certain degree disappointed, for the party, which consisted of about forty men, halted a few miles to the south of the settlement, and, after remaining there a few days, returned into the interior without visiting the camp. Yet some little intercourse took place, for on two or three occasions the men who were employed in tending the cattle in the forest, accidentally met with them. I think it probable that they sometimes approached the settlement sufficiently close to see what was going on, for, on returning one day from a shooting excursion, I encountered the entire party in the pathway, about half a mile from the houses. They stopped short on seeing me, and appeared to be inclined to run away, but after a little deliberation they squatted down in a row by the way-side.

I subsequently learned that this was intended by them as a sign of peaceful inclinations, and that, if I had stopped and spoken to them, they would have accompanied me into the settlement, as, partly from pride, and partly from timidity, they wished to be attended during their first visit by one of the officers of the establishment. Such, however, is *their* account of the affair; but not knowing at the time the peculiar state of their feelings, I adopted the plan that we had found from experience to be the best calculated to give confidence to timid strangers, and walked quietly past, without noticing them particularly. When some distance away from them, I turned, and saw that they had arisen, and were walking gently towards the settlement, but they must have altered their mind, for the next day we learned that they had taken their final departure for the interior.

"During the following autumn we were more fortunate, for a party, amounting to upwards of thirty, headed by a tall, active chief, named Alarac, marched at once into the settlement, and remained among us nearly a week. This chief was nearly six feet two inches in height, but his limbs were spare and sinewy. He differed in this particular from the people who accompanied him, the latter being for the most part sturdy-looking men, with plump and well-rounded limbs, and, although by no means short in stature, still not remarkable for their height. They appeared to be a well-fed, comfortable people, but their most striking peculiarity consisted in the calm dignity of their manners. Although evidently pleased with the reception they met with, and surprised at the novelties

that presented themselves to their view, they carefully abstained from displaying any approach to the monkey-like vivacity which usually characterises Australian aborigines when they first meet with strangers. Nor were they endeavouring to enact a particular part, as we were inclined to suppose, for we subsequently learned that this style of manner is natural to them, or, at all events, such as they generally adopt.

"Our visitors were evidently adorned for the occasion. Each man, with the exception of the chief, was painted from head to foot with a red substance which is found in the hills, supposed to be meteoric iron.* Their only clothing, if such it may be called, consisted in a large tassel made from the fur of the opossum or kangaroo, which was suspended before them from a waist-belt composed of the same materials, and which was certainly

* This substance is also in general use for adorning the person, among the tribes of the northern and eastern coast of Australia. It is generally met with in lumps varying in weight from a few ounces to one or two pounds, which appear to have been broken off from larger masses. Its appearance is that of a compact metallic ore, of the colour and consistence of red lead. Colonel Jackson, an experienced metallurgist, who was Secretary of the Geographical Society at the time, was of opinion that the specimen submitted to him resembled cinnabar, and he has stated this opinion in a short editorial note in the original issue of this paper. It is said by the natives to abound in the range which terminates near Cape Wessel, the north-western horn of the Gulf of Carpentaria. Cinnabar is also stated by Lieutenant Colebrooke to be in use as a colouring matter for the body, among the natives of the Andaman Group. See *ante*, chap. x.

an improvement on the state of perfect nudity in which the coast natives delighted. We afterwards found, also, that their women invariably wore before them a mat formed of rushes, about two feet deep and three feet wide, evincing a sense of decency not common among the aborigines of this continent. Their weapons were spears or darts, headed with lozenge-shaped pieces of quartz* or slate, very regularly formed; *womeras*, or throwing sticks of great length; and heavy two-handed clubs. Their hair, which was generally fine and somewhat curled, was adorned with little tufts of parrot's feathers or opossum fur, and they had altogether a very neat appearance. Nothing could exceed the deference and attention with which they were treated by the coast natives, who introduced each individual separately to the officers of the garrison, and were evidently much gratified by the favourable impression made upon us by the pleasing manners of their countrymen.

"Our new friends, on their departure for the interior, were most pressing in their desire that their visit might be returned, and I feel convinced that no hospitality would have been wanting on their part. The very

* Dr. Leichhardt, who had an opportunity of inspecting the masses of rock from which the spear-heads are obtained, during his journey across the Arnhem Peninsula, informed me that the rock was "baked sand-stone." The slate spear-heads are obtained from the same neighbourhood, which is one of the most interesting geological districts in the continent. Some farther particulars respecting stone spear-heads, which seem to have been very extensively used in ancient times, will be found in a note to the previous chapter.

limited numbers of the garrison, and the amount of duty, which, although not arduous, required many individuals to perform it, rendered it impossible that a number of men sufficient to form an organized party could be spared. That they will be visited ere long, is, however, more than probable; and although no striking novelty may be discovered, still it would be interesting to know something concerning the social state of this people. I have already stated that I have reason to suspect that these mountaineers have a considerable mixture of Polynesian blood in their veins. This opinion was formed after having held long and close intercourse with the aboriginal tribes of some of the adjacent islands of the Indian Archipelago, whose pure Polynesian descent cannot be doubted, and whose customs appear to have undergone no change since the early migration of their race. At the same time, I must state that I have no grounds for supposing that any distinct tribe of Polynesians is at present existing in the interior. It would rather appear that, at some very distant period, a body of Polynesians (possibly of warriors, who had been driven out from some of the neighbouring islands, where the state of society resembled that of the South Sea groups when first discovered) may have been engrafted on an Australian, or rather, perhaps, on an 'oriental negro' stock; for many circumstances which I shall have to state more distinctly below, would induce the supposition that the *aboriginal* inhabitants of this part of Australia very closely resembled the Papuans of New Guinea, or, what is almost the same thing, the aborigines of Van Diemen's Land. The circumstance of

the mixture being more apparent, hereabouts, in the interior than upon the coast, does not militate against the correctness of this supposition, since we find that in all the neighbouring countries there exists a great tendency on the part of the Polynesians to occupy the upland or mountain districts in preference to the coasts. It is in such positions, indeed, that we find the superior breeds of this race; witness the inland inhabitants of Borneo, Celebes, Timor, Sumatra, and Madagascar. I think it proper to state that in making this suggestion I have no theory to support. The subject is one, indeed, that I only enter upon from the circumstance of those countries having been rarely visited by individuals who have had sufficient leisure to promote inquiries into the matter, and that, therefore, in the present state of our knowledge concerning the native tribes, the information I have been enabled to collect from time to time may prove acceptable to parties desirous of solving the mystery that involves the early history of these eastern nations.*

"Our visitors from the interior spoke of a white people who dwelt in the country to the south, and who built houses of stone. This account excited a considerable degree of curiosity in the settlement, but I have no doubt that they alluded to our colonists in South Australia, or New South Wales. Scraps of news pass so rapidly from one tribe to another, that an event of any importance is known over a large extent of country in the course of a very few months, although it is certainly difficult to

* *Vide Post.*

detect the origin after it has passed through several tribes, and been subjected to the variations introduced by each individual narrator. In connection with this subject, I may mention a circumstance, which, although irrelevant to that I have now entered upon, may prove interesting. The natives of New South Wales, and, I believe, of South Australia also, have long been in the habit of alluding to certain monster amphibia that are said to exist to the north. We found the same report prevalent on the Coburg Peninsula, but here it was to the south, in Van Diemen's Gulf, that these creatures had their abode. They proved to be a species of 'dugong,' an animal, I believe, only recently known to naturalists. The flesh is esteemed a great delicacy by the natives, but they can only succeed in taking the young ones, the full-grown animals being too formidable for them to encounter in their frail vessels. I obtained two skulls, from which comparative anatomists may probably detect the class to which they belong. They are in the possession of Sir Everard Home, of Her Majesty's Ship 'North Star,' to whom I gave them, from the supposition that he would arrive in England before me. The head somewhat resembles that of the 'Morse' or Sea-horse, two tusks projecting downwards from the upper jaw.

"But to return to the aborigines. I have already alluded to the Jalakuru tribe as occupying the coast to the eastward of the Coburg Peninsula. Although the territory they inhabit is remote from the settlement, individuals of the tribe were constantly residing with us, and some of these, from their activity, intelligence, and

good-temper, became great favourites. They were also generally selected as guides when making excursions either by land or water, and always evinced great readiness in embarking on voyages to the Indian islands, whenever their company was desired.

"The Jalakuru tribe, although it resides occasionally upon the coast, generally occupies the uplands near the termination of the hill range that has been already mentioned. This tract of country is called Merkilellal. It is open and fertile, and is traversed by a chain of small lakes, which abound with water-fowl. The wild yam is also found here in great plenty. Mr. John MacArthur, the son of the commandant of Port Essington, visited Merkilellal, about two years ago, and was received with great hospitality, indeed with a considerable degree of ceremony; for on landing from the boat, he was escorted by an armed guard to the spot where the tribe was assembled to receive him. Our intimacy with these people will prove very favourable to the extension of our intercourse with the natives along the coast to the eastward, since they are well acquainted with the tribes in their neighbourhood, and have always shown the greatest willingness to accompany exploring parties.

"The tribe or tribes which inhabit the Goulburn Islands, do not require any lengthened notice, as they were not found to differ materially from those of the Cobourg Peninsula. In personal appearance, they rather resemble the Croker Island natives than the others, and are a fickle, and somewhat vindictive race. They occasionally prove very troublesome to the Macassar trepang fishers,

and are much inclined to attack strangers, as was experienced by Captain King, when employed in surveying the coast.

"I was unable to obtain any details that could be depended upon with regard to the distribution of tribes upon the coast between Goulburn Islands and the north-west horn of the Gulf of Carpentaria. The inhabitants hereabouts appear to reside chiefly upon the uplands, but resort during certain seasons to the spots frequented by the Macassar trepang fishers. With the people inhabiting Arnhem Bay and the adjacent country we are, however, better acquainted, from the circumstance of many individuals from these parts having visited the settlement from time to time in the Macassar prahus. The trepang fishers describe this as being the most numerous and powerful tribe upon the coasts visited by them, and, when hostile, as being very formidable opponents. For some years past, however, they have been on the most friendly terms, and a considerable barter trade was carried on, tortoise-shell being very abundant there. The country occupied by this tribe is a spur from the great hill range. All the specimens of the tribe that we have seen were remarkable for their bulky forms; their chests, especially, being very fine and expansive. The lower extremities, however, are not very well proportioned, the curved shin being very common. Their features are coarse, the nose being particularly flat and broad, but the general expression is pleasing. All the males above the age of twelve or fourteen years that I encountered, had undergone circumcision. I was ex-

tremely particular in my inquiries with regard to the origin of this custom, and I can confidently state that it was not derived from the Macassars, the latter affirming that it existed previous to the commencement of their intercourse with the coast. Indeed this singular custom is not confined to the tribes of the north-west horn of the Gulf of Carpentaria. Flinders observed a case upon the Wellesley Islands, and the custom is also prevalent among the natives of certain parts of the south coast of Australia. It will be difficult, perhaps impossible, to discover now the origin of this custom. I should observe that a peculiar formation prevails among the aborigines of this part of Australia, and also of the adjacent coast of New Guinea, which renders the practice exceedingly conducive to comfort and health.

"The western side of the Gulf of Carpentaria, as far to the south as Limmen Bight, appears to be well peopled; but beyond this, as far as the head of the Gulf, the natives are few and scattered. Here, indeed, the means of subsistence are not very abundant. The mud-banks, which extend far out to sea, render it difficult to obtain a supply of fish; and vegetable productions suited for food do not seem to be very plentiful, probably from the nature of the soil (a comparatively recent alluvial deposit) being unfavourable to the growth of the wild yam, or, possibly, it has not yet had time to extend itself over the face of the country.

"I have observed that upon the northern coasts of Australia the amount of the population upon a certain tract of country, is great or small in proportion to the

quantity of *vegetable* food it produces. However abundant animal food may be, a toilsome search for edible roots gives almost constant occupation to a portion of every tribe. Women and children labour for hours together, with no other implement than a pointed stick, in following up the creeping stem of the wild yam through the earth until the root is arrived at, often at a depth of six or eight feet below the surface. A certain proportion of vegetable food appears indeed to be absolutely necessary to their existence, and they willingly forego the use of animal food, if this more grateful diet can be obtained in sufficient abundance. Boiled rice, without any condiment, they will accept as their sole food for days together, and scarcely seem to wish for change."

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The paper extracted above, which was drawn up at the request of the late Dr. Prichard, contains some speculations respecting affinities between the northern Australians and some of the neighbouring races, which I am now inclined to modify, as far as regards the supposed introduction of Polynesian blood among the Marigianbirik, or tribes of the Monobar Range. A more extended experience has led me to the opinion that it is by no means necessary to infer a mixture of race in order to account for the superior development of inhabitants of elevated table-lands, either in Australia or elsewhere. Indeed, thoughout the region which has come under review in the present volume, it is found that aboriginal

tribes, of whatever race, correspond in social, and often in physical characteristics, to a remarkable degree, whenever they have become inhabitants of a similar description of country, whether dense jungles, or open table-lands. In the former, maritime enterprise seems to form the natural channel of improvement; and in the open uplands the process becomes developed in the cultivation of the soil.

A perusal of Mr. J. R. Logan's excellent description of the Sabimba, Mintira, Sletar, and other tribes inhabiting the coast jungles of the Malay Peninsula, which is given in the first volume of the "Journal of the Indian Archipelago," will show how tribes of the Malayan race may possess a lower development of social and physical characteristics than the coast Papuans, or even the Monobar Australians, who although they do not cultivate the soil, collect the seeds of the *panicum levinode*, and the grain-like roots of the *marawait*, which they grind up to form a kind of bread, their chief food during certain seasons of the year. This system of grain-collecting extends far along the range to the south-east, as it was found in use among the natives met with by Sir Thomas Mitchell near the northern boundary of the Sydney district, and by those encountered by Captain Sturt in the great central desert. The system of collecting the spontaneous productions of the soil to serve as food, of course interests the natives in the preservation of the plants, and a natural induction would lead them to appreciate their propagation; so that the introduction of a single native of the neighbouring islands, acquainted with agricul-

ture, might lead to these tribes becoming cultivators. The trepang-fisher, Timbo, mentioned above, was invited by the Monobar natives to reside among them for the sake of the superior knowledge he possessed; but being a fisherman, he was not well adapted for introducing improvements in agriculture, although even this might have occurred had he become a permanent resident with the tribe, which the natives appear to have desired. Much additional information concerning these inland tribes has been acquired since the paper given above was written, and I am in hopes that Colonel MacArthur, who returned to England in 1850, after the breaking up of the Port Essington Establishment (over which he had presided for eleven years), will furnish the world with a record of his experiences. Such a work would be of great ethnographical value, were it only to develop the system which enabled a party of civilized men to dwell for so long a period in daily intercourse with savages, without a single collision having occurred; a result to which history does not furnish a parallel. On only one occasion during these eleven years was the intercourse attended with a loss of life on either side, and singularly enough this occurred while carrying out the system of strict, but impartial justice, which had induced the mutual confidence necessary to maintain a friendly correspondence between such opposite elements. A sergeant of the garrison was sent in his capacity of peace-officer to arrest a native who had committed a theft in the settlement, and had escaped to his tribe on the south coast of the Cobourg Peninsula. The capture was

effected quietly, but during the latter part of the return journey, when the sergeant and his prisoner embarked on board a boat to cross the harbour, the latter jumped overboard, and for a long time eluded all attempts at recapture, until at length the sergeant, wearied and irritated, fired at him; the ball took effect, and ultimately caused his death. The native was a comparative stranger, and the sergeant belonged to the new detachment which had recently arrived, otherwise this single case would probably not have occurred, for the men of the old garrison had become attached to the natives, and had learned to treat their eccentricities as those of children. But even this sad affair did not impair the confidence of the natives in those whom they had been accustomed to regard as protectors; indeed, the result rather tended to confirm the latter in their appreciation of the strict impartiality that had been introduced; for the Commandant considered it necessary to keep the sergeant under arrest until an opportunity occurred of putting him on board a ship of war; and imprisonment had been the severest punishment inflicted on the natives themselves. Probably no civilized community can present more favourable criminal statistics than those of the little settlement of Port Essington during the eleven years of its existence.

The natives of the islands of Torres Strait present a fine development of the mental, as well as physical characteristics, of the Papuan race; but as these tribes will have to be included with the Papuans of the Pacific, with whom also their progress in the agricultural arts seems to be identical, there will be no occasion to notice them in

the present volume. A comparison of the personal characteristics of these tribes described by Mr. J. B. Jukes in his "Narrative of the Voyage of Her Majesty's Ship 'Fly,'" with the details of Lieutenant Modera given in the present volume, will show that upon this point the Dourga natives and the islanders of Torres Strait very closely correspond; still there appears a sufficient distinction in their social characteristics to render it improbable that close intercourse can have subsisted between them, at least at a recent period. Nor is it probable that the Torres islanders will fall under the influence of Malayan traders, although the latter are said to be extending their voyages towards them; for having once entered into close and friendly correspondence with Europeans, they are not likely to respect a race as inferior to themselves in physical development, as to the whites in civilization.

THE END.

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MEM. The four dialects of New Guinea are extracted from the vocabularies collected by the officers of the Dutch Expedition of 1828, which are inserted in the volume on "Land-en-Volkenkunde" of the official account of the Expedition. As the original orthography has been strictly preserved, it will be necessary to inform the reader that "oe" is pronounced like "oo" in *poor, wood, &c.* The words in italics are pure Malayan, and were probably introduced by foreigners. The specimen of one of the dialects of the Arru Islands, is from a small vocabulary collected by the author of this work, when there in 1841. The dialect of the Andamans is from a vocabulary by Lieutenant Colebrooke, in vol. IV of the "Asiatic Researches." The North Australian vocabularies were collected by the author of this work while a resident at Port Essington and the neighbourhood, and some trouble was taken to render them as correct as possible, by going through them with several individuals of each tribe whose dialect is represented.

| | Outanata (New Guinea). | Triton Bay (New Guinea). | Island Tribe, near Triton Bay (New Guinea). | Onin or Woni (New Guinea). | Arru Islands. | Andaman Islands. | Port Essington (N. Australia). | Popham Bay (N. Australia). | Croker Island (N. Australia). | Van Diemen Gulf (N. Australia). | Mountnorris Bay (N. Australia). |
|---|---|---|---|---|---|---|---|---|---|---|---|
| One | | Samoni | Tangraw | Sa | Ita | | Enel | Mota | Reka | Warat | Warat. |
| Two | | Roeti | Amoni | Nowa | Rua | | Nargurk | Lawitburi | Orilk | Nargurk | Nargurk. |
| Three | | Tourroe | Karia | Toni | Lasi | | Nargurkderad | Lawitburi-mota | Orilkierauka | Nargiwarat | Nargunawarat. |
| Four | | Faat | Asi | Faat | Ka | | Nargurkkaurgurk | ... | ... | Nargurkaurgurk | Nargurkaurgurk. |
| Five | | Rimi | Iworo | Nima | Lima | | ... | ... | ... | ... | ... |
| Six | | Rim-samoni | Iworamoni | Nem | Duba | | ... | ... | ... | ... | ... |
| Seven | | Rim-roeti | Iworkaria | Tarasis | Dubem | | ... | ... | ... | ... | ... |
| Eight | | Rim-tagwoe | Iwonai | Tarasowa | Karua | | ... | ... | ... | ... | ... |
| Nine | | Rim-faat | Nerawara | Sagorti | Tori | | ... | ... | ... | ... | ... |
| Ten | | Wortoja | Werewamoni | Foroea | Urfafahia | | ... | ... | ... | ... | ... |
| Sun | Djeow | Orsh | Ongoeroe | Rera | Larat | Abay | Mowra | Moye | Muri | Mueij | Mawya. |
| Moon | Ouna | Foeroa | Fyeroa | Tsenono | Fulen | Table | Ali | Ouna | Kuruna | Kuruna | Orara. |
| Star | | Koma-koth | Wani-wani | Ajutia mafawee | Tewar | Chaldday | Argulla | Wilari | Cherri | Argulda | Arimat. |
| Sky | | ... | ... | ... | ... | Mudawo | Urpuk | Alimdji | Ajjul | Kotoo | Woon. |
| Earth | Tiri | Ena | Gregoria | Gni | Tafa | Totongsaagre | Ouah | Ilbarala | Orpil | Kanuk | Ouah. |
| Water | Warsti | Wular | Wuta | Waari | Waya | Migwey | Oloot | Oba | Olimil | Oolmil | Ouin. |
| Sea | | ... | ... | ... | ... | ... | Tapemada | Ouijli | Mungwal | Mungwal | Morvin. |
| Fire | Oeta | Lawi | Iwaro | Api | ... | Mosa | Ouili | Oeroa | Kaijalli | Kaijalli | Oirill. |
| Wind | Lowri | Lawia | Warori | Girido | ... | Tomjamay | Mallo | Pinowra | Malungalla | Malungalli | Matin. |
| Rain | Kowa | Kouah | Jano | Oenano | ... | Oye | Walunal | Aimbu | Rawun | Walmah | Walmat. |
| Mountain or Hill | Pamago | Foekar | Tarnawena | Terno | ... | ... | Ashirik | Oloro | Murlo-ejil | Ashirik | Warat. Ashirik. |
| Stone | ... | Lengera | ... | ... | ... | Wooley | Warat | Aya | Alwin | Kunin | Warat. |
| Tree | Fah | Kaya akar | Njoenaburu | ... | ... | Tanglee | Ouili | Ojena | Jona | Lanuk | Mawan. |
| River | Warari-napetiki | Walarnabetik | ... | Wenboena | ... | ... | Andaliggi | Marwalj | Mungye | N'dalliggi | Andaliggi. |
| A Man | Marowana | Marowana | Iohanoor | ... | Lesi | Cawelan | Inula | Kuula | Elsia | Puli | ... |
| A Woman | Koerrai | Mawina | Ewori | Mitapah | Kadar | ... | Wari-ennoro | Oili | ... | Lirna | ... |
| A Child | Mortoeki | Tamaetia | Janjani | Sabahoe | ... | ... | Wanangoyi | Edgwilla | Alalk | Oyanj | ... |
| Head | Orpaire | Motonga | Nangoenge | Quinapotia | Fakn | Tahay | Wakiok | Iwali | Wari | Pogal | Adlawal. |
| Nose | Bjimabee | Nkaonge | Nambi | Wilia | Jari | Mellar | Anjumal | Kana | Imi | Gimal | Dwijjawal. |
| Eyes | Manoh | Matotonga | Nambootoe | Mutagatia | Mata | Jahay | Jya | Jara | Dala | Im | Ira. |
| Mouth | Lee | Orenga | Naow | Nemnan | Fatahi | Morna | Jamada | Jamalala | Lemur | Arwirigilalj | Amapanda. |
| Ears | Lemo | Tronjonga | Newjana | Tangan | Tahari | Qualia | Jahmari | Lemur | Kalajah | Kalajah | Alijah. |
| Teeth | Ioti | Kawabongo | Sika | Nuha | ... | Mahoy | Yalalalij | Yeyun | Jup | Jup | Mandiri. |
| Hand | Mirah | Nimangoeta | Oorwida | ... | ... | Gonie | Jamalaolgi | Mangwyi | Ajilajalk | Ajilajalk | Anbolath. |
| Foot | Mnow | ... | ... | Nimin | Lima | Gookoe | Inguntalilal | Ebal | Arnawil | Arnawil | Arnawil. |
| Leg | Patrie | Karjapo | Oboa | ... | Ekahi | Chigie | Adjet | Jara | Wenjelk | Wenjelk | Wenjelk. |
| Belly | Iwaow | Kaabonago | Newaeroe | Pinoem | ... | Napoy | Angualljerk | Ekeor | Arnawila | Arnawila | Arnajjak. |
| Fingers | ... | Nnangoeero | Anoni | ... | ... | Mamay | Rajut | Yetwal | Mapawyrtai | Rajut | Rajut. |
| Toes | ... | ... | ... | ... | ... | ... | Rajut-lalal | Alla | Wilbek | Kanuk | ... |
| Thumb | ... | ... | ... | ... | ... | ... | Gunar | Yalamamalya | Inbirdagaf | Kanuk | ... |
| Hair | Ouri | Mamagfawo | Nagorkatoe | Amporwa | ... | Otter | Angbal | Jimara | Weya | Mbil | Angbal. |
| Beard | ... | Mimoora | ... | ... | ... | ... | Yirka | Arvkia | Lanelimal | Malagang | Malagang. |
| A Fish | Erika | Bindo | Kooroon | Sairi | ... | Nahobee | Yap | Ijawa | Almaja | Yap | ... |
| A Bird | ... | Mamah | ... | ... | ... | Lehay | Lelalak | Fulpi | Bjiji | Lelalak | ... |
| A Dog | Woorie | Kawoona | Ambalag | ... | ... | ... | Nanji | Alil | Alul | Nagg | Nagg. |
| A Kangaroo | ... | ... | ... | ... | ... | ... | Ajuge | Mudki | Wenjelj | Ilpeg | Alpeg. |
| A Snake | ... | ... | ... | ... | ... | ... | Ambalj | Pandi | Mayelj | Oujaramell | Imbil. |
| Louse | Kajarako | Nabetik | Natarekai | Abenani | ... | ... | Imiwa | Jambaraja | Wilawak | Barandimang | ... |
| Mosquito | Kimpiki | Natoe | Wjapo-wjapo | Kopkoyto | ... | ... | Fjiji | Lampida | Inyeka | Arwij | ... |
| The Creek | Kamoeka | Korko | Mewa | Amoen-mimo | ... | Ingellalla | Arkalakaban | Arapori | Arinkimbin | Awei | Arara. |
| The Water | Kamoeka | Makimo | Ningara | Nimoen | ... | Mwangabee | Angwilj-ua | Arapara mapa | ... | Arimila | Arenda. |
| Rain | Ouna | Ouingil | Oeik | Tebana | ... | Bobby-jaga | Alimaralbua | Arakakapilya | Markaiwalan | Iarnarang | Iangnarang. |
| Fire | Oeta | Kakenaf | Tetewi | Marawa | ... | Comaba | Nanji | Wirenga | Orangot | Nanji | Nanji. |
| Water | Warsti | Iwar | ... | Amoral | ... | Gakoday | Ajuge | ... | ... | Anjumalala | ... |
| Stone | ... | ... | ... | ... | ... | Qwaih | Arka | Arenga | Tarwip | Arara | ... |
| Tree | Fahari | Woroneri | Worrani | ... | ... | Bahar | Wilbapa | ... | ... | Wilbaara | Wilbaara. |

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